

ZION'S HERALD

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THE INSPIRATION OF TRUTH IN THE PULPIT.—By this we do not mean simply conceptions of truth and understanding views of it. The pulpit may conceive of truth very clearly, and understand it as a great system of truth very comprehensively, and yet be destitute of that inspiration of truth which is necessary to its highest power. Some of the best theologians are poor preachers. By the inspiration of truth as an element of power in the pulpit, we mean those strong convictions of the truth which make it a living presence in the inmost soul of the minister at God's altar; truth going down to the depths of the immortal spirit, and powerfully touching all the springs of its action; so that the pulpit knows, in this intelligent sense, whereof it testifies. Then, in the words of the Apostle, it speaks "with much assurance." Until the truth is thus inwrought in the very soul of the pulpit, it will lack one great element of power, and of healthy, holy influence over the world of minds and hearts. In order for the pulpit to possess this inspiration, it must make the truth of God a part, and a large part of itself. This will account, in part at least, for the great success of the Methodist ministers of former years. They read the Bible much, and read it as God's book. If they were not so familiar as their sons are with historical and classical allusions, and many other useful things, they certainly were familiar with the truth of the Bible—with the very soul of truth. Having few other books, they lived on this one; it was their meat and drink, their salvation and power. They could point to the Bible, with its cross, and exclaim, "By this we conquer!" They loved the grand and sublime temple of God's eternal truth; and when they stood beneath its awful dome, they felt in themselves the concentration of all its heavenly powers.

THE UNIVERSALIST CENTENARY came to a conclusion last week, by a three days' camp-meeting at Gloucester. Having originally taken the only good part and true part of their creed from the Methodists, the fullness of the atonement,—which, we regret to say, they have almost utterly cast away,—they have taken this meeting from them also. A big crowd was present, sermons were preached by Drs. Miner, Chapin, Sawyer and others, an organization effected, and other things attended to. Hon. Sidney Perham, Governor elect of Maine, presided. Horace Greeley wanted the \$200,000 to be raised for an educational fund, only one hundred thousand being yet raised, appropriated to building up a Book Concern like the Methodist, whose success, he thought, was more owing to the means they had taken to disseminate their views than to their preaching, however good that might be. He also approved our itinerancy. If he had only approved our doctrines, and experience, and usages, he would have given about all the reasons for our success. The Church property of the denomination is estimated at \$5,000,000; collegiate and academic property, \$1,682,000; centenary gifts to Murray Educational Fund, \$102,000; for local purposes, \$846,000; over fifty thousand less than a million of dollars. Dr. Miner gave the leading discourse. He guessed they had a thousand churches, and 650 ministers. They have no accurate minutes of houses, and none at all of members. He also in his sermon said that "the morose Tertullian, a century after all the Apostles had passed

away, is believed to have been the first Christian writer expressly to assert that the 'torments of the damned will be of equal duration with the happiness of the blest.' This is a slight mistake, as Matthew, Mark, Luke, John, Paul and Peter, all "Christian writers," "expressly assert" the same doctrine. He also spoke of the difficulty of our Congregational brethren to harmonize their views with those of their Pilgrim fathers. This body of Universalists would have found far greater difficulty in harmonizing their views with those of Murray and Ballou. They had a lively and pleasant time, were given the freedom of all the pulpits, and are full of "great expectations." As they are only four years younger than the Methodists, and have a much more genial and generous creed, as they think, it is a little strange that they number only a twentieth of our churches, a fortieth of our ministers, and a twentieth of our property. If we compare the two the world over, the disparity will be far more amazing, the Universalist being nowhere out of America, and the Methodists being everywhere else, as well as here, with millions of members and of dollars. They will hardly get ahead much faster, notwithstanding their present universal willingness to preach punishment for sin after death. We hope they'll get up to Tertullian, the Gospels, and the Lord Jesus Christ by their next Centenary.

The Maine Election was the best victory that has yet occurred to the cause of Temperance. The Governor elect is a strong and positive Prohibitionist. He could not have been nominated last year. A third party polled nearly five thousand votes. A popular war candidate was in the field this fall, but the Prohibitionists said, "Give us Perham or we bolt;" and Perham was set up on a strong Prohibition platform. It was declared that the disaffected and the rum men would reduce his vote, but he has a larger majority than Gov. Chamberlain last year. If Massachusetts Republicans will put Prohibition in their platform, and a clean Prohibition ticket on it, they will find the people endorsing them in like manner. Gov. Perham should get a State Police. In that respect, Maine is behind Massachusetts. She leads in the other lines. Let her strengthen her arm with this armor.

Five missionaries left New York for India last week Wednesday, Rev. Mr. and Mrs. Parker, Rev. Mr. and Mrs. McMahon, and Rev. Mr. Buck. Two farewell services were held, that of the Woman's Missionary Society, at St. Paul's, Tuesday afternoon, and that of the General Missionary Society at Bedford Street, Tuesday evening. The former was a season of deep interest. The addresses of Mrs. Butler, Mrs. Parker, and Mrs. McMahon, were of rare power. A large audience enjoyed the service. The Bedford Street meeting was addressed by Bros. Buck, McMahon, Parker, Brown, Gracey, and Judd; the three former on their way out; the three latter home on account of sickness in their family. Bro. Buck is from Kansas, and lauded his late Western home highly, while he did not fail to laud his coming Eastern home yet more. He is full of enthusiasm and faith. Bro. McMahon gave a clear, calm, and convincing statement of his call to the ministry, not especially to India, but to sinners everywhere. He fought through the war, and saved enough on thirteen dollars a month to get a college education. He won all hearts by his

straightforward, simple strength of faith. Bro. Parker's voice has become familiar to many, who will lament his departure. He has done great service for India in his stay at home. May his health be spared for long service there. Bro. Gracey expressed his great regrets at the necessity of his remaining at home. Bro. Brown, who accompanied Bishop Kingsley on his journey home as far as Palestine, showed that India Methodists are as full of zeal and joy as those at home, and Bro. Judd introduced a Mohammedan nurse, who conversed in Hindostani. The missionaries left for Liverpool the next noon. This reinforcement of our Asiatic work is most timely. We hope the Church will so encourage the Board by its gifts, that by Christmas we may see missionaries leaving for Italy and Spain, the new European fields that are crying to us for salvation.

The Syracuse University has taken an important step forward. The trustees have selected the site of the college. Three lots, of almost equal value, were offered them. They selected one of fifty-two acres, situated within the city limits, and on high land, commanding the city and country. The money for its pay, fifty-two thousand dollars, is pledged as an extra donation. The subscription is going forward, and within two years at least, if not within one, the University will be opened. The trustees can command an adjacent thirty acres. They should certainly purchase it, for they will need every foot of it. Don't scrimp the clothes of the infant immortal, for when it is grown, it cannot enlarge its garments, as Harvard, Yale, Michigan, and Middletown are finding. A hundred acres is little enough for one hundred years; five hundred acres is not too much for a college of five hundred years, and such Syracuse is, we trust, to be. Plan boldly. The years will make the largest figures small.

Rome is no longer the Pope's, but Italy's. After over twelve hundred years of possession, the Pope is deprived of his capital. The oldest throne in Europe, and the youngest, fall within a week of each other. The "Church," and its eldest son are reduced to captivity in the same hour. Victor Emanuel is providentially named; the Victor Emanuel has done this glorious work. Italian troops took possession of the capital last week Wednesday, amid the enthusiasm of all its citizens. Attempts are made to break the effect of this overthrow by saying the Papacy did not need the temporal power, and it will be stronger without it. Undoubtedly it will live for a season, but it is a great mistake to fancy that the Pope as a dependent of the Italian government is equal to the Pope as owner of his ancestral city. The leaders saw this event coming, and got infallibility ready to break the fall. God answers their blasphemy by making this infallible a prisoner in his own palace, not two months after he has proclaimed himself God. Before such a fall, Napoleon's is trivial. Let every saint rejoice and be exceeding glad. The mightiest foe of Christ is cast down, never to rise again. Hallelujah!

A series of sermons will be preached this winter, at Music Hall, by clergymen of different denominations, Presbyterian, Episcopalian, Baptist, Congregationalist, and Methodist. The singing will be conducted by Prof. Tourjee, and a large chorus, as it was last winter. It is a good idea, and will be successfully carried out.

Original and Selected Papers.

DREAMS.

I was then in other places—
Gazing then on other faces,
Faces absent, O, so long;
Filled my ears with other voices,
At whose tones my heart rejoices,
As some dear remembered song.

Down the river far I drifted;
Through the storm-cloud slightly rifted
Breaks the light of other days,
Glancing on these saddened faces,
Bringing out grief's deepening traces
In these clear revealing rays.

Is it fancy,—hark! that calling,
On my waking senses falling,—
Falling at the close of day?
'Tis our mother's voice, and listen:
"Children, come—the dew drops glisten,
Sparkle in the morning's ray."

Little feet—I hear them patter
On the stairs, with gleesome clatter;
Shouts of gladness greet the morn.
Smiling faces, eyes of gladness,
Where as yet no shade of sadness,
Hearts where is no rankling thorn.

Ah, in vain I strive to clasp them,
All are shadows as I grasp them,
Fading in my moistened eyes;
Mournfully they smile retreating,
While my hungry heart is breaking,
Vainly, pointing to the skies.

M. T.

Boston, Aug., 1870.

ANOTHER MIRACLE OF GRACE.

A REMINISCENCE OF THE LATE STERLING CAMP-MEETING.

While lingering in one of the tents, during a prayer-meeting service, at the late Sterling Camp-meeting, it was our good fortune to listen to the following story, from his own lips, of the conversion of a French Roman Catholic, who was brought to Christ some three years since.

It seems that as long ago as while serving in the army, his mind was favorably impressed by the exemplary and truly Christian conduct of his Protestant chaplain. Indeed, it was through the influence of this faithful and godly Christian minister that our friend was finally persuaded to abandon the use of intoxicating drinks. And generally the interest manifested on behalf of this poor benighted and dissipated Roman Catholic, by this faithful servant of Christ, (we wish we knew his name), taken, especially, in connection with his spotless, his unearthly life, left upon the mind of the former a saving and lasting impression.

About three years ago, and while employed by a gentleman residing in the town of Williamsburg in this State, the aforesaid young man happened by the merest chance to be turned aside into a Methodist prayer-meeting. Dressed in his Sunday suit, he was just upon the point, rod in hand, of starting out upon a little fishing excursion. "Hark! you better go with me, Joe?" said his employer, who just at this moment stepped forth into the yard where our friend Joseph was standing. "And where are you going?" said Joseph. "I'm going to drop into the Methodist prayer-meeting down below here a little way. Come, you go with me. You are already dressed for it, and I think you will be interested." He consented to lay aside his fishing-rod and accompany his Congregational friend to the Methodist prayer-meeting. And strange to say, hardly was he seated before he was interested, before his attention was riveted upon the preacher, who in simple terms was unfolding the way of salvation through Christ, and was fervently exhorting all to embrace it, which was truly without money and without price. That was a word in season. God's Spirit enforced it with saving power upon the heart of that godless Roman Catholic. His soul was stirred within him. He clearly saw that there was a more excellent way to heaven than that by penances and subservency to priestcraft, the way, namely, by Calvary and the Cross. He went out of that meeting a changed man. He came to scoff: he remained to pray: nor had many days passed away before he was a converted man and happy in God.

But now began his tribulations. He was persecuted at home, harassed and tormented by his former associates, and threatened, denounced, and finally excommunicated by his former priest; nevertheless he never faltered. Nay, he insisted upon erecting the family altar: although while bowed in prayer, with his little girl kneeling beside him, his wife, his old father, and other members of the family were wont to mock—to "make light" of him. "I know it now," said he, with a pleasant smile, "for since God has given me my wife, she has confessed to me how wickedly she and others of my family used to ridicule and make sport of me while attempting to wait upon God in family prayer."

Not long after his conversion he attended the Hatfield Camp-meeting. He was very much interested in it, and deeply blessed while attending upon it. The next year found him promptly at the camp-meeting, still rejoicing in God, the Rock of his salvation. Last year he determined

to take his little girl with him to this same camp-meeting. His wife protested. "I put my foot down," said he, "and declared she should go." "I will not wash her clothes," said his wife, "so that she will be decent to go." "Then," said he, "I will expose you. There are plenty of Christian ladies about here who will be willing to wash her clothes, so she can go to camp-meeting with me. So if you won't do this, somebody else will." She washed them, and the delighted little girl accompanied her father to the camp-meeting. The encampment was only about ten miles away: so they returned home every evening. On their arrival home from camp the first day, the little girl at once commenced preaching Jesus to her mother. Comprehending but little, if anything, of the words she used, she nevertheless repeated the words she had heard at the meeting, and in a very animated manner, so that, in reality, although unconsciously, she was preaching Jesus Christ and his salvation to her mother. On her return from the second day's services, the little girl was more powerful and pungent than ever in her exhortations. "O mother," said she, "I do wish you would go down to camp-meeting. Why, it's all about Jesus all the day long there. It's Jesus on this side, and it's Jesus on that. And then such beautiful singing! O, it seems like heaven. Mother, won't you go?"

On rising the next morning bright and early in order to arrive seasonably at the Feast of Tabernacles, what was our friend's surprise to find that his wife was already up, and that she not only had the breakfast nearly prepared, but their dinner-basket carefully and amply supplied—a service she had never volunteered before. And then as they sat down to their morning meal, what was his unspeakable surprise, and how grateful a surprise! when his wife asked him if he would like to have her go with him to the camp-meeting. "Most certainly," said he. "I have often asked you to go; and I seemed only to offend you by so doing, and hence of late I have refrained from it. But it would give me the greatest pleasure to have you go if you would like to." She made haste and washed up her dishes, and "put her house to rights" (as sure as you live she had already put up dinner enough for three), and soon, with her husband and little daughter, was away for the Hatfield Camp-meeting. What a novel experience was that awaiting her!—the magnificent grove, the village of tents, the anthems of praise that, as they approached the grounds, were already rising and swelling, rolling far off their burden of melody! She was in raptures. She pressed her way into the midst of the gathering congregation. She didn't know it, but God's Spirit was leading her. Her heart was open, she was pressing her way towards the fountain. Dr. Ide preached in the morning. Dr. Warren preached in the afternoon his well-known sermon from "The Spirit and the Bride say come, and let him that heareth say come, and whosoever will, let him come and partake of the water of life freely." During the delivery of this discourse, our friend, who was standing at a little distance, chanced to turn his eyes in the direction of his wife. Her eye was fastened upon the speaker, and her face bathed in tears. Some of the brethren, perceiving that she was deeply moved, asked if they should not go and speak a word of encouragement to her. "No," said he, "I think not. God has his hand upon her, and He will take care of her." And so He did. As soon as the sermon was concluded, without a word being said to her, she urged her way to the anxious seats, and before that meeting closed she was converted; shouting, happy. At a later stage of the meeting, when an opportunity was offered for all such converts as so desired, to be baptized, she voluntarily and promptly offered herself as a subject—notwithstanding she had doubtless been baptized in infancy by a Roman Catholic priest. "And now," said our friend, "instead of having to fight in order to be permitted to attend Protestant service on the Sabbath, I should have to fight in order to be permitted to stay at home. And although at the present time we live some ten miles from a Methodist church, it is our delight, as often as possible, to ride all that distance for the sake of hearing the word preached, and for the sake of meeting and worshipping with the people of God." "O," continued he, "when I think of what the Gospel has done for me and mine, when I remember how that only a few short years ago I was one of the most degraded men in the city of Worcester, a drunkard, a gambler, a Sabbath-breaker, an enemy of God and all righteousness, and, last of all, a bitter Roman Catholic, and that now by the blessing of God, I am clothed, and in my right mind, am 'well to do' in the world and have a place among respectable Christian people, O, how can I be sufficiently thankful for this great grace. And especially how I love these Christian ministers," said he, turning to and approaching the writer. "I love all Christians, God knows I do. But I bear a special affection towards these Christian ministers. O, it was to the instructions of one or two of them that I am indebted for my salvation and that of my dear little family. And it is to them, my friends, we are all indebted for making this our country what it is—a temple of Protestant freedom. From an experience of thirty years behind the scenes, I am prepared to say that the bitterest foes on this earth to American liberties are Romish priests. Even the Sisters of Charity, who are so much bepraised, are, in reality, but so many flying devils in disguise, while there is nothing too mean, too base, too wicked for a Ro-

man Catholic priest to stoop to, if by so doing he can damage American Protestantism, and subserve the interests of his own Church."

How refreshing are such stories as this of the power of redeeming grace! how strikingly and gloriously they illustrate the undiminished efficacy, in our day, of this "glorious Gospel of the blessed God!" R. H. H.
BROOKFIELD, MASS.

COUNT BISMARCK IN A RELIGIOUS POINT OF VIEW.

BY PROF. J. A. REUDELT.

The first of living statesmen in the Old World is, without any doubt, Count Bismarck, the all-powerful prime minister of Prussia and chancellor of the North German Confederation. But few leading men have experienced to such an extent as Count Bismarck the fickleness of public opinion. Prior to the outbreak of the war in 1866, he was decried almost universally as the author of that war; his talents and abilities as a statesman were, indeed, never questioned; but as to moral principles, honesty, it was taken for granted that he had none. On this point there has, indeed, a total change taken place in Germany, even the political enemies of the Count in South Germany now freely admitting that said war was for Prussia an absolute necessity, a question of life and death, owing to the uniform policy of Austria. What has happened in the case of only a few public men, namely, an authentic publication of their biographies in their life-time, has been done to Otto von Bismarck; that is, his biography has been published, and the Count has not suffered thereby in public opinion. The book, consisting of three volumes, is composed by Gze Haese Kiel, and made up almost exclusively of letters written by Bismarck to his most intimate friends, especially his dearly beloved sister Malwine, to his wife, and brother-in-law, Oscar von Arnim. In these letters, that are, for the most part, full of genuine humor and wit, he unbooms himself freely and gives his political views without reserve; and these letters, coupled with the man's public life, make on the reader the impression that Count von Bismarck is one of the most honest and straightforward statesmen that ever lived. Yet it is not my purpose to introduce the statesman, however honest and able, to the readers of the HERALD at present, but to lay two letters of the Count's before them, which enable us to form a pretty correct estimate of his religious views and character. As they speak for themselves, they are given without note or comment.

BERLIN, Feb. 11, 1850.

"YOUR REVERENCE!" (the pious and well-known Gomer): Although I have not the honor of being personally acquainted with you, yet I base upon the fact that we have many a common friend, the hope that you will not decline to baptize my first-born son, and I take, accordingly the liberty to ask you most respectfully, whether your Reverence has time to perform this sacred act tomorrow, Wednesday, the 13th inst., at 11 o'clock A. M., in my residence, No 37 Dorothea Street, first floor, and whether you will do me the honor to visit me for this purpose. In case of your consent, I request you at the same time to appoint an hour for to-morrow noon or evening, when I may arrange the particulars with you in your residence. With the highest esteem,

Your Reverence's most obedient

VON BISMARCK SCHOENHAUSEN,

Member of II. Church.

REINFELD, August 16, 1861.

MY DEAR OSKAR! (Von Arnim, his brother-in-law): I have just received intelligence of the terrible calamity which has befallen thee and Malwine. My first thought was to come to you in person, but I over-estimated my (physical) strength. The treatment I have here subjected myself to (a watering-place) has greatly affected me, and the idea of breaking it off at once met with so decided an opposition, that I had to make up my mind to let Johanna go alone. Such a catastrophe goes beyond the reach of human consolation, and yet it is a natural desire to be near our friends in the hour of mourning in order to mourn with them. This is all we can do. A sorer affliction could not have fallen upon you; to lose such an amiable and hopeful child in this wise, and to bury with him all thy hopes, which were to be the joys of thy old age. Thou wilt not cease to mourn, as long as thou livest upon this earth; this I feel with thee while I share thy grief. We are in God's sovereign hand, helpless, as long as He will not help us, and all we can do is to submit in humility to His Providence. He can take away from us every thing He gave us; He can make us lonely and desolate; and our grief would be only the more bitter, the more we should indulge in rebellion against His visitations. Mingle thy just grief not with bitterness and complaints, but bear in mind that a son and a daughter are left thee, and that with these and with the consciousness of having possessed so amiable a child for fifteen years, thou art blessed when compared with those who never have had any children, and have never tasted the joys of parents. I do not wish to burden thee with light consolations but I wish merely to tell thee in these lines, how I feel; as thy brother and friend, thy affliction as my own in my inmost soul. In the presence of a real misfortune, how insignificant do all little cares and vexations appear, and my con-

science upbraids me for the complaints and frivolous wishes, amid which I have so often forgotten how many blessings God bestows upon us, and by how many dangers we are daily surrounded, without being actually hit by them. We must not suffer our affections to cling to this world as our real and permanent home; in twenty or at most thirty years, both of us will be beyond these cares, our children will have taken our places, and with astonishment they will perceive that even their path is beginning to go downward. It would scarcely be worth while to be born and live, if death would finish our whole existence; dost thou still remember these words of our Stalpmänder travelling companion? The idea that death is a passing over to another sphere of existence, will, I am afraid, soften thy grief but little, as thou mightest think that thy beloved son might be for thee, during thy whole pilgrimage, a faithful and loving companion, and keep thee in grateful remembrance. The circle of our loved ones grows daily narrower, and is not extended until we get grandchildren. Men of our age form no more friendships, that could indemnify us for those friends we lose! Let us, therefore, the more closely stick together in love, until death separates us also, as it has thy dear son taken away from us. Who knows, how soon! Come with Mallie to H. and spend with us a few weeks or days. God willing I shall come to visit you in K. or wherever ye may be, in about three or four weeks. My best greetings to my beloved Mallie. May God grant unto her and unto thee strength to enable you to bear in humility this sore affliction!

REMINISCENCES OF BISHOP KINGSLEY.

Rev. Dr. Allyn gives a full sketch of Bishop Kingsley in a late number of the *Western Advocate*. We give extracts:—

I have a vivid recollection of many nights passed with him in the chamber of sickness—when he himself was sick, and when he and I watched with Rev. John T. Mitchell of blessed memory. During the spring of 1863, perhaps, Bro. Mitchell was sick at the house of Bro. Adam N. Riddle, who has so recently joined both those good men in the kingdom of peace. Bro. Mitchell was afflicted with tuberculous consumption, and was unable to converse much. Bishop Kingsley, Bishop Clark and I, seemed to have been favorites with him as watchers, and two of us often passed the night in that room of patient suffering and quiet peace. Said Dr. Kingsley one night, "Well, Bro. Mitchell, are not these weary times?" "A trifle to the body. But O, the rest of the soul, such rest in Jesus Christ; how He takes the soul in his arms and hushes every sob of pain, as a mother does a babe!" "Yes, yes," said Kingsley. "I reckon I know what that means. The sick body and healed spirit. Every wound healed." Sometimes Bro. Mitchell could not sleep. Bishop Kingsley once said: "Well, I don't know as it matters much whether the body ever sleeps till it sleeps in the grave; but to have the heart sleep safe in Christ's bosom, never afraid of the dark or danger! That is it." Another night when Bro. Mitchell lay gasping for breath, he said: "A sick chamber is one good place to see and feel the blessedness of religion. But not better in my opinion than a work-shop or a store or a kitchen. Christ is precious good when He comes and sits by me sick, as I well know; but I believe I do prefer to have him come into the office down yonder, and sit by my elbow while I work, and cheer me thus."

At another time, when we were speaking of the longing and suspense of the final sickness of a saint, Bishop Kingsley said: "I think I am willing for the Heavenly Father to take me in just the way He thinks best for me and for the world. But if I were permitted to choose, I'd go in a minute, right from the midst of my work whatever it might be. To have the hands stop their transitory work on earth at the end of one full breath, and at the beginning of the next for the soul to commence its eternal work in the kingdom of blessedness, that seems to me most desirable of all." I may not use the precise words, but the idea is exact. It was so firmly and deliberately expressed and yet so humbly and earnestly spoken, that it affected me greatly, and fixed it in memory unalterably. And how gloriously did the Good Master answer that wish of that noble soul!

The Bishop himself was subject to frequent and severe attacks of bilious colic. I often sat with him as a watcher at his bed-side in his house on Smith Street, Cincinnati. And there I learned to know him more fully. His patience and his gratefulness to his friends were beyond praise, and attracted hearts to him more and more. In the intervals of pain his conversation was often brilliant and instructive. A few snatches of it are all I can relate.

The subject of sickness and its mysteries, mental, physical and spiritual, and some of its peculiarities, came up one night, just as dawn was making his chamber bewitching. "How strange," said he, "that the body gets a habit of being sick in one way, just as it gets a special swing or swagger in its walk, or as the mind gets a habit of complaining and grumbling. Now here my body seems to put all its fault-finding into the belly-ache, and it doubles me up and twists me into all sorts of uncomfortable contortions. Another finds every pain taking the direction of his head, and another of the toes, and still another of throat and lungs. So the mind gets strange ails and tantrums sometimes, and almost all its afflictions go to one faculty. It does look as if human nature never could go right. It is wonderful perverse sometimes and for some cause." He said this in such a curious, comic, humorous way as would irresistibly make you laugh till you would fear for the strength of your own body, and wonder how he, writhing in agony, could think of such fanciful things.

At another time we were speaking of the offensive medicine—*asafoetida*—which entered into the prescription of the physician. "How troublesome does disease make us, and how loathsome do our medicines make us to our friends

now and then! But all this is nothing compared to our sins, if only we could see their real nature and the bother they give us and others. What a trouble a world of sinners—soul-diseased—must be to God and Christ. And how abhorrent the medicine by which they are healed—the stripes of Jesus—our substitute and advocate. But if the presence and care of friends in the sick-room and to the sick body is pleasing, how much more comforting is the company of Jesus and his pardoning favor to the sick soul. O, Jesus is precious to the sinner, sick or well, in joy and at work, or laid up in idleness and pain." Once more we were speaking of Bro. Mitchell and his long sickness and his finally sudden death, he said, "Well, I believe I am ready. This dreadful agony, I reckon, will carry me over the river some day, and at pretty short notice too. It is rather an uncomfortable sort of a craft to be carried away in, not much like the chariot of fire. But the ferry fee is paid. Jesus paid it all. And He is the helmsman, and knows how to land me on the other shore. The gate is open, and I have nothing to do but just to get into the boat and go over."

HAIL TO TEUTONIA!

BY REV. GEORGE LANSING TAYLOR.

Hail to Teutonia! one and victorious!
Towering majestic in triumph sublime!
Matchless in war, as in wisdom more glorious,
Dawns with her power a new epoch of time.

Long lay the Father-land torn and divided,
Prince-ridden, powerless, scoff of her foes;
Austria mocked her, the proud Gaul derided;
Great, but ignoble, she dreamed 'mid her woes.

Then pealed from Prussia the tocsin of Union,
Rung by great Bismarck, Cavour of the North;
Wake, brothers! Form for one mighty communion!
Rouse for one Germany, great as her worth!

Darkness and Tyranny heard the commotion,
Felt through all Europe the rumbling profound;
'Neath them the peoples, like waves of the ocean,
Heaved, as by earthquakes that roll underground!

Quick! Strike her down! rose the outcry of terror;
Despot and Pope, in alarm at her might,
Mustering their hosts of oppression and error,
Swore to confound her and whelm her in night!

Forth sprang the Kaiser! Blind Bigotry's legions
Swarmed at his mandate, an army of slaves;
Dashed from Sadowa, and shorn of wide regions,
Back rolled his pride to the Danube's dark waves!

Then in his rage rose the fierce Gallic tyrant,
Bully and scarecrow of Europe so long,
Trembling, yet boastful and madly aspirant,
Desperate to rivet his dynasty strong.

"On to Berlin!" shouted France, in her frenzy;
"Woe when a German aways sceptre in Spain!"
"France to the Rhine!" cries the Juggler, nor kens he
Ruin and infamy all he shall gain.

Then from the Alps to the free German Ocean,
From the blue Rhine to the Baltic afar,
Swelled like the tide-wave one mighty devotion,
Echoed one thunder-peat, "On to the Saar!"

Up rose Teutonia, steel-clad buff beautiful,
Calm-eyed beholding the storm in the West;
Up rose the Father-land, solemn and dutiful,
Led by the lightnings on Liberty's crest!

"Union and freedom for Germans forever!"
On swept like whirlwinds the watchword divine!
"Never shall tyrants dismember us! Never
Tyrants shall fetter our glorious Rhine!"

"Prussians, Bavarians, Saxons, no longer!
Hanover, Wurttemberg, Baden, unknown!
Germany meets the proud foe who would wrong her!
Germany defend her, and Germans alone!"

Lo, from the Saar and blood-flowing Lauter,
Routed by Steinmetz, brave Charles, and "Our Fritz,"
Malakoff's hero is driven with slaughter!
Leon Bazaine is imprisoned in Metz!

Strasbourg, beleaguered by cohorts Titanic,
Wrestles in vain with a giant too strong;
Paris, the reveler, shrieks in her panic!
Prussia's black eagles float over Chalons!

Valiant McMahon, last star of the empire,
Gloriously bleeds a base master to save!
Down go his standards, and with him the Vampire,
Caged like a vulture by Meuse' sullen wave.

Cheers for King William, the soldier's crust sharing!
Cheers for Von Moltke, war's genius supreme!
Cheers for the slain and the living whose daring
Chased Europe's nightmare away like a dream!

"Live the Republic!" through France is now ringing;
Fling the old banner of flame on the breeze!
Anthems of freedom that millions are singing,
Swell from the Alps to the glad Pyrenees!

Wake, halting Spain, for thy Troubler has vanished!
Freedom's voice thrills thee! The hour is divine!
Italy, long from thy glory's home banished,
Up, for the City Eternal is thine!

Freedom for Europe, from Cork to Gibraltar!
Freedom for Europe, from Warsaw to Greece!
Freedom for mind, and for tongue, vote and altar!
Freedom for millions! Then concord and peace.

God of Teutonia, march with her heroes!
Children of Luther, still Freedom your cry!
Europe, shake off thy Pops, Cmsars, and Neros!
Rise! for God's chariots flash from the skies!

BROOKLYN, E. D., Sept. 8, 1870.

¹Bully. I hesitated to use in a grave poem this, as I supposed, unclassical, although very expressive, Saxon noun, until I found it so admirably defined by Addison that one would think (especially in view of recent events) he had defined it with a prophetic foresight of "Napoleon the Little," namely: "A noisy, blustering, overbearing fellow, more distinguished for insolence and empty menaces than for courage, and disposed to provoke quarrels." With such authority and exactness hesitation vanishes; and "scarecrow" in poetry has the example of Dryden.

A THIRTY-DOLLAR HAT!—A favorite old aunt of mine one day said of a friend whom she had just visited for a few days: "Rachel is altogether too fond of finery. In these days, when there is so much call for missionary work, I do not think a child of God, even with her wealth, is justified in giving thirty dollars for a new hat. Am I right?"

I did not say yes at once, for I was slow to condemn one whom I esteemed as a true friend of Christ. Hence I met question with question. "Do you not think Rachel is a good woman?"

"Yes," said my aunt, "as the world goes, she is. She thinks she is a better Christian than any of us, but I am afraid of the piety that takes to finery so much."

Confident that there were virtues that might redeem this fault, I replied: "But Rachel, I heard, is a very benevolent and active Christian. Perhaps she is not aware of this fondness for dress."

"Yes, she is," broke in my aunt, "for I told her of it repeatedly. I know she has the reputation of being a ripe Christian, but people forget that it is her nature to be active and forward. She plans well, and can talk her friends into her schemes, but, when it comes to doing, she is not at the head."

"But," said I, interrupting her, "she does give! must give!"

"So I thought," was the reply, "but I find the price of one hat covers a great many benevolent gifts, and it ought not to be so. She gives, she says, according to her purse, but I fear it is after she has paid for the finery."

I hardly knew what to say, or, in truth, to think. I had no wish to judge severely a fellow disciple, but somehow I cannot get rid of my aunt's remark, "I do not believe in a religion that takes to finery so much." I shall not undertake to draw a line. I do not forget that there may be more pride under a three than a thirty-dollar hat. But I think it would be wise to examine the matter a little, and take heed that finery may not exhaust the purse, and destroy virtues and "good works," that are beyond comparison with "braided hair, or gold, or pearls, or costly array."—*Observer.*

THE MECHANIC'S HYMN.—I have always been thankful for an incident that taught me a good hymn. I was idling away an hour in a neighboring shop, like other boys, whittling, and now and then exchanging remarks with a workman, and very trivial remarks they probably were. At the farther bench, a sedate man was at work. He had met me with a friendly greeting, but took no part in our folly. His thoughts were on nobler things, and as if forgetful of the heedless minds around him, he was humming, in a voice hardly audible, some verses of a hymn. It was not long before I found myself intently listening, for I saw that he was drinking in the spirit of the words, and found in them a rich enjoyment.

The words were new to me, but after much search I found them. Careless as I then was, I would have given much for the peace of mind I felt he possessed, who at the bench could sing and enjoy such a hymn. I have often almost regretted that the first stanza should be such as, in a measure, to preclude a general use of words that ought to be common, and yet, they make the hymn more precious to those for whom it was chiefly written. You may find the hymn by this first line:

"When languor and disease invade."

It is one of the sweetest of Toplady's hymns, and you can turn to it so readily that I need give you here only a verse of those sung by the happy mechanic, and this a verse some books unhappily omit:—

"Sweet to reflect how grace divine

My sins on Jesus laid;

Sweet to remember that His blood

My debt of suffering paid."

My voice is not very musical, perhaps yours is not; but if we cannot sing aloud, might we not profitably make more melody in our hearts? And then, if Christians in the company of idle boys, or worse than idle men, or when engaged in preplexing duties, were to collect and elevate their thoughts by humming such hymns, they might thereby not only keep their own minds in a better frame, but be making a happy and lasting impression upon some careless hearts. When a direct word would, as in the shop spoken of, be as casting pearls before swine, the hymn you enjoy may tell powerfully of pure enjoyments to which they are strangers, and awaken a longing for the same grace.—*N. Y. Observer.*

THE VOICE OF SILENCE.—In any season of quiet in our outward surroundings, if we listen very intently for a while, we shall catch a mysterious sound which seems to be a mere singing in our ears,—a very faint, shrill, tiny sound, probably produced by innumerable small vibrations of the atmosphere confusedly reaching the tympanum of the ear from all directions. When lying awake at night, it sometimes becomes all at once audible, and we wonder we have not heard it before. But it is so constant and unvaried that we ordinarily quite fail to notice it: it is always sounding, but we rarely attend to it. Pause at any moment and strive to hear it, and it never eludes our listening. Now I can give this perpetual sound, unnoticed except in hours of still attention, no better name than the voice of silence. It is a teacher of fruitful truths. The voice of silence is to our corporeal hearing what the "still small voice within" is to our spiritual hearing. This always sounds, but, because it is so still and small, we suffer it to be drowned by the clamorous voices of our daily experience. These are very near and urgent, and engross our time and thought. Yet we shall never reach the normal stature of manhood and womanhood, until this voice of silence, this voice of God in the soul, becomes to us the most real and living of all realities.—*The Toledo Index.*

'Twas a good hit of Dr. McCosh, who, after an elaborate highfalutin operation by a Boston choir, arose and said, "And now we will commence the worship of God by singing the twenty-seventh hymn."

For the Children.

A DINNER AND A KISS.

"I have brought your dinner, father,"
The blacksmith's daughter said,
As she took from her arm the kettle
And lifted its shining lid.
"There is not any pie or pudding,
So I will give you this,"
And upon his toil-worn forehead
She left the childish kiss.

The blacksmith took off his apron
And dined in happy mood,
Wondering much at the savor
Hid in his humble food;
While all about him were visions
Full of prophetic bliss;
But he never thought of magic
In his little daughter's kiss.

While she, with her kettle swinging,
Merrily trudged away,
Stopping at sight of a squirrel,
Catching some wild bird's lay,
And I thought how many a shadow
Of life and fate we would miss
If always our frugal dinners
Were seasoned with a kiss.

EXCURSIONS OF THE BOTANY CLASS.

NO. V.

Last Saturday we went up to the "mineral spring."

A smart shower the night before had washed the grass, yes, and the molasses from the grasshopper's faces, washed the dusty trees, and apparently washed the air. The night before it was blue and dingy with smoke and haze; this morning clear as glass—much clearer, I suppose, but that is the clearest I can express it. And what a change, too, in one's feelings and thoughts! Yesterday, this walk of a mile would have seemed an intolerable burden and a nuisance; this morning we were all on hand to go. I don't see how any one can doubt that the climate of different countries makes the different races. Why, its just with people as with the flowers; one country produces one genus, or class, or order, and another, another: why not? I don't see why their skulls shouldn't vary as well as the bolts of plants: both are children of the sunlight. That was a very pretty, as well as quite a scientific notion of the Peruvian Indians, that they were the children of the sun. And building a temple to the sun was quite a scientific sort of idolatry. The ancient Persians used to worship the rising sun, too. I suppose they must have had some faint glimmerings of the great truths of nature; or perhaps they were wiser than we give them credit for.

We found the spring on a ledge, at the bottom of a grove of beeches. The water comes up through a crevice in the rock, and around it the owner has now blasted away the stone, making a deep and limpid basin, in the middle of which the jet from beneath swells and gushes up, to flow off on all sides. Tiny bubbles keep struggling up to the surface; these are of air, and sometimes contain other gases. Some call it a "boiling" spring, from the motion of the water; but it is not hot; there are no hot or thermal springs in this State (Maine). The water is very clear and sparkling; Mr. Boynton had previously analyzed some from here; there is soda and iron in it. So, of course, there must be soda and iron somewhere under the ground, beneath it. The side of another ledge a little above looks rusty; that must have iron too. The grass and weeds below the spring look remarkably green and healthy, in contrast with that on each side. So, judging from its effect on plants, I should say, these waters might be good for invalids, provided they had faith enough in them; that's quite an item. Down the path of the medicinal waters below us, it was a perfect swamp; sweet flag (calamus) waved its blades; tall, slender-stalked golden-rod (solidago) of the aster-worts), burnished the surface of the green mass with its yellow bunches; while bitter thoroughwort—of herb-tea memory—noddied its sovereign head. Its flowers have a pale-pink, pallid look, as if in sympathy with the sick. I believe this herb is called boneset, from its use in such cases. Squads of awkward sumac (Rhus), were growing out on the ledges around. The great dark-red flower-heads are very showy at this season; rather hypocritical though, for when broken open they turn out to be full of worms and ordure.

"But it's a good thing for canker," said Will. "I made its acquaintance at the age of three years. It came hand in hand with the canker-rash. I never see or hear of one without thinking of the other."

"It is also used for tanning leather," remarked Mr. B.

"How sedate and mature the grove looks!" said Emma, glancing away among the sturdy beeches. "Old age steals over the foliage. The grove will soon be bare again."

"What a pity that all those beautiful groves around the city of Paris must be cut down," said Bert. "I read in the last paper, that they were to be all cleared away, to make room for the cannon,—the 'mitrailleurs.'"

"Mr. Boynton, what's the difference between a 'mitrailer,' and any cannon?" asked Will. "The papers state that the French reckoned greatly on the mitrailleurs."

"The mitrailleuse can hardly be called a cannon," replied Mr. B. "It is more nearly like a rifle; is, in fact, a great thirty-seven barreled rifle. Cartridges somewhat like rifle cartridges are used. All the barrels can be discharged at once, or they can be fired one by one."

"How far will it carry?" asked Will.

"I read of their using it at a distance of one thousand metres. Now how far would that be, in English feet?"

"Let's see," answered Will, "a metre is about thirty-nine and a half inches. Well, it would be three thousand two hundred and ninety feet, three fifths of a mile. I declare it don't do much good to be brave, when they get such a thing as that pointed at you. It's murder in the first degree to expose men to it."

"The men who brought on this terrible strife, are greater criminals than common murderers. But I hope to hear that it has ended as suddenly as it began. It can't be a long war; it is too fierce and destructive."

"Why don't the trees, groves like this, grow taller?" asked Will. "Why don't they grow to be a hundred feet high, instead of fifty?"

"What a question!" said Say. "Why haven't you grown to be ten feet high, instead of a trifle over five?"

"Well, that's just what I'd like to know," said Will. "There must be a reason, of course. It don't amount to anything to say that it is not natural."

"I guess Will has been reading about 'The Inhabitants of Mars,' in the 'Eclectic,'" said Mr. B. "Have I guessed correctly, Will?"

"Yes, sir," said Will, laughing. "It is there stated that the trees on the planet Mars are probably much shorter and more shrubby than on the earth. But it can't be that it is the force of gravity which makes them so, for it is less there than here; a pound with us would only weigh some six ounces at Mars."

"The shortness and shrubbiness of the martial trees is thought to be the result of their having more violent winds and storms there," said Mr. B. "They would be taller with us, were it not for the wind. For this reason you see the tallest trees in deep valleys."

"How do they know the storms are more violent there than here?" asked Emma.

"By observing with the telescope how swiftly the clouds pass across the surface of the planet," replied Mr. B.

"What a wise age we find ourselves in!" exclaimed Emily.

"To be sure;" said Will, "even the fossils are waking up."

WALKING ON PEBBLES.

BY MRS. LUCIE A. J. SCOTT.

I was reading not long since of a company of devotees in India who, to please or appease one of their gods, undertook a long and toilsome pilgrimage. But this alone not satisfying their zeal, they walked the whole distance with pebbles next to the soles of their feet. It seemed to me that in this resort, the heathen genius for self-torture must have surpassed itself.

O, the grinding, torturing pain from those little pebbles! There were probably delightful green spots by the wayside where bird song and gurgling waters made cheering music, and we can but think that bright-hued flowers often nodded to the pilgrim band with all the freedom which wild flowers enjoy; but with each step an agony, those poor creatures would hardly heed either sweet sounds or beautiful sights. The days with their sunshine, and the nights with their calm still starlight and dewy coolness, must have seemed a mockery to them. What a relief it was to turn from the contemplation of hobbling devotees to our beloved land, bathed in Gospel light from shore to shore! I could but ejaculate: "Thank God we are not as the heathen!" Just then Bro. A. came along in his carriage and met our minister in the street under my window.

"Good morning Bro. A.—. What's the good word with you? Didn't we have a glorious prayer-meeting last evening. I was so glad to see our young converts so active!" was his cheerful greeting.

"O yes, yes," said Bro. A.—, with a dubious shake of the head—"that's all very well if they'll only persevere. The trouble is, they run well for a season, and then fall out by the way, returning to the weak and beggarly elements of this vain world."

"They are the Lord's lambs, and He will care for them," responded the minister as he passed on, while Bro. A.— sighed and shook his head dolefully in the face of that beautiful God-given morning.

As my eyes fell again upon the account I had been reading, and again in imagination I saw the long line painfully moving on, lo and behold! Bro. A.— fell into rank and in his turn assumed the hobble as naturally as those most deeply versed in self-torture. And it is possible then, thought I that heathen customs find followers here?

Poor Bro. A.—, I had known him from childhood, never doubted that he was sincerely trying, as he so often said, to "struggle on," but had never known him free from "trials," as he called what he might have termed "pebbles." Like Paul, he seemed to have the "care of all the churches" added to his sufficiently large burden of individual perplexities. Continually mourning over the inconsistencies and instability of fellow Christians, he was a fair ex-

ample of that class who find the world such a "vale of tears" as to quench all its sunshine. Hundreds of aching feet bear Bro. A.— company, for hundreds of Christians take unto themselves troubles and cares which do not belong to those whose trust is in the great "Burden Bearer."

A residuum of sin left in the heart extorts a service sometimes incorrectly classed under "bearing the Cross," which is really "walking on pebbles." Pebbles of Envy, Pride, Jealousy, and Suspicion! O how they hurt the pilgrim feet and wound afresh the cause of Christ!

Some Christians thus afflicted seem to pride themselves that like Paul they have a "thorn in the flesh." Just as though Paul thus designated some habit of his. They truly have a "thorn," but not that spirit that could rise above all weakness and declare in tones which come ringing down through the eyes full of good cheer,—

"I can do all things through Christ."

Ah! it is but weak and cowardly to pet a sin until it seems dearer than a virtue, and then resignedly call it our "thorn in the flesh."

It is not God's will that we travel up the shining way all bowed down with pain, and tortured at each step with self-made trouble.

What do we read? "He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." What a tender watch-care! "Lest thou dash thy foot against a stone!" and yet like the poor untaught heathen we lacerate our feet with the stones we gather from the world's highway! Christians want none but honorable scars to show at Heaven's gate. Some may say with the poet: "Yet 'twere happy if I may find a lodging there at last, though my poor soul get thither upon crutches," but we may have an "abundant entrance."

The heathen may claim mercy through ignorance, but not Bro. A.— and his travelling companion. Jesus paid all the debt, and he planted promises all along the way our pilgrims' feet must press, as He walked from earth up to heaven, which have sent roots down deep, and sheltering branches far out to shield us; and their blossoms fill the air with fragrance. So, though battles must be fought, angels bear us up in their hands. Storms will rise, but in the light of God's reconciled countenance our souls may still rejoice. The hosts of sin may unite their voices all around us, but if we catch the glad strains of praise from Boulah's fair land which earth's heavy atmosphere can at best but feebly echo, happy are we, and well may we too sing praises.

Then when at last our journey ends, if our bodies are old, and bent, and wrinkled, we'll be glad to say: "Burdens borne for Jesus bent this back—crosses taken up for His sake caused these wrinkles—and our feet have grown stiff, and old, while running on errands of mercy for Him." Thus the worn work frame and the wrinkles may become touching proofs of our faithful service; but if perchance even a pebble of sin have left its wound, that wound will be our shame and sorrow.

ENIGMA NO. 24.

I am composed of 30 letters.

My 1, 5, 9, 10, 7 was the son of—

My 1, 11, 9, 15, 11 and the brother of—

My 11, 10, 3, 18, 3.

My 9, 25, 11, 27 is a foreign capital.

My 21, 2, 22, 24, 20 was the son of—

My 7, 18, 9 and uncle to King Saul.

My 6, 8, 9, 15, 24, 30 was a name given by an angel.

My 12, 8, 3, 21, 13, 10, 11 was the son of David.

My 29, 3, 12, 5, 23 was the son of Abraham.

My 15, 16, 17, 14, 24 is a fruit.

My 26, 29, 23, 24 is a number.

My whole was found in the book of Thessalonians.

E. SALISBURY, MASS.

IRA H. COLLINS.

FROM HERE AND THERE.

"John, you seem to gain flesh every day; the grocery business must agree with you. What did you weigh last?"
"Well, sir, I really don't exactly recollect, but it seems to me it was a pound of sugar."

During the war a woman went to a grocer's shop, and found she was paying double for candles, so she asked what was the reason candles were so dear. The grocer replied, "O, it is the war." "Dear me," said the woman, "have they got to fighting by candle-light?"

The captain of one of the New York and Liverpool steamers is remarkable for his silence, so much so that some of his passengers have thought him dumb. A lady who knew his peculiarity in this respect, addressed him during a dense fog on the banks of Newfoundland as follows: "Captain Stone, is it always foggy here?" "Madam," replied the captain, "how should I know? I don't live here."

The Decalogue has been thus tersely and quaintly rendered into rhyme:—

I am the Lord thy God—serve only Me;
Before no idols bow thy impious knee;
Use not My name in trifles, or in jest;
Dare not profane My sacred day of rest;
Ever to parents due obedience pay;
Thy fellow-creature man thou shalt not slay;
In no adulterous commerce bear a part;
From stealing keep with care thy hand and heart;
All false reports against thy neighbor hate;
And never indulge a wish for his estate.

Correspondence.

ILLINOIS.

FROM THE INTERIOR.

There was a time when a letter written on the western shore of Lake Michigan would have been looked upon by a Boston man as coming from the "far West." But since the completion of the Pacific Railroad, the "West" has moved some two thousand miles towards the setting sun, leaving the great State of Illinois in the interior. In fact, this great State is already regarded in certain localities as one of the "eastern States." When out on the Pacific Railroad some time since, allusion was made to a certain man killed by the Indians; and when I inquired where he was buried, it was replied, "He was taken down east to Illinois!"

The great event of late in this section is the Sixth National Camp-meeting.

It is too late now to enter into any minute detail with reference to this meeting, but some general remarks concerning it come in just as appropriately now as at an earlier hour.

In the first place, it was the most wonderful meeting that has ever been held in this section, — wonderful in just such results as camp-meetings are held to secure — the conversion of sinners and the sanctification of believers. No statistics can be given in reference to the numbers either converted or sanctified. Nor is that at all necessary, if, indeed, it is at all proper. Eternity will be soon enough to make that enumeration. I may say, however, and probably with safety, too, that at least ninety-five per cent. of all who came on the ground were blessed in a greater or lesser degree; and were enabled to say with Peter on the mount, "Lord, it is good for us to be here!"

I do think there was not one who remained through the meeting, however prejudiced he might have been at the start, but what was enabled to say at the close, "I came, I saw, I am conquered."

No one who attended this meeting will call in question the propriety of making holiness the distinctive theme at a revival meeting. In fact, should not "judgment begin at the house of God?" Is it not almost a useless attempt to bring sinners to Christ while the way to the cross is hedged up by un sanctified professions? The only possible way to succeed is to get the membership of the Church into a believing, praying and working condition. And this can only be done by the Church becoming sanctified. And should every pastor and revivalist commence at this point, and preach holiness till every member of the Church was entirely sanctified, spirit, soul and body, I am fully satisfied he would have a hundred fold more success than he now has. He would then not only get the membership of the Church out of the way of sinners, but the Church would then become a positive power to aid in carrying on the good work.

This camp-meeting was also damaging to other prejudices besides those already mentioned. This was particularly true in reference to the prejudices against women as laborers in the vineyard of Christ. There is no use disguising the fact that the Methodists of this section do not unanimously and heartily endorse women as public laborers in the Church. They have no objection to women speaking in class-meetings or praying in prayer-meeting, but they are not willing they should go beyond that and take upon themselves the office of teacher. They will not suffer them to preach or lecture or exhort, no matter how able or successful they be. But at this meeting the sisters proved themselves to be efficient workers both in public and private, and I think no one present who witnessed the labors of these earnest workers will ever raise objections to any one laboring for the Lord in any capacity he or she may choose, only so that God's name is honored, and souls are saved.

Should the National Camp-meeting Association accept of another invitation to come into the interior to hold another meeting, they would be welcomed by thousands of warm hearts who stand ready to become earnest co-laborers with them in "spreading scriptural holiness over these lands."

INDIANA.

Rev. A. O. Gee writes: "The southwest Indiana Conference has just closed a most delightful session at Terre Haute, Ind.

The utmost good feeling and harmony prevailed throughout the entire session. Among many pleasant, a few unpleasant duties were imposed. Duties, the performance of which clearly indicate a determination not to allow the lowering of the standard of moral character in the Christian ministry.

Charges of immorality were preferred against two members of the body, J. W. Hogan and J. B. Adel, and while no evidence was produced proving either of them guilty of overt acts of immorality, the evidence of the commission of sin in the heart was so clear, that both were expelled.

About the usual number of visiting brethren were present, among them Dr. Walden, of the Western Book Concern, who made several able and logical speeches, and left a good impression. Dr. Kust, of the F. A. S., was also in attendance for a short time, proving by his earnest activity in a most excellent cause, that all the rust there is about him, is in a name. New England was not without a representative in the person of one of the M. E. pastors from Portland, Maine. No danger of the East suffering from such representatives, if this one was a little Lece. The average appearance of this Conference is perhaps equal to any similar body anywhere, and may have been improved a little during this session. Any flatness with which it may have been chargeable heretofore, was relieved by

the Bishop, who planted a good sized Hill in its midst, Rev. James Hill, who was transferred from the Indiana Conference.

I do not think Bp. Simpson was ever more grandly sublime in the pulpit, or happier in the chair, than during this Conference. The dignified grace with which he presided, seemed perfectly natural. Business was dispatched without hurry; order maintained without any one feeling that he was ruled; and while all felt that the presiding officer was every inch a Bishop, each felt that he was an affectionate brother and a collaborer.

Last Sabbath will not soon be forgotten by members of the Conference, or citizens of Terre Haute. Centenary Church, in the vestry of which the sittings were held, had just been completed at a cost of thirty thousand dollars, and arrangements made for the Bishop to occupy the pulpit of its auditorium for the first time, on Sabbath morning, and dedicate to the service of the Lord. So general was the desire to hear the sermon, that the trustees and those in charge of arrangements were importuned to consent to have the services held where all might be accommodated; but a \$4,000 debt was to be provided for if possible, and they felt that the beautifully frescoed walls and ceiling, the exquisitely stained windows with their appropriate emblems, and the solemn sanctity of the charming sanctuary would exert a power that would be wanting elsewhere, and insisted on carrying out the programme. When, however, the Sabbath came with its crowds, they were simply overwhelmed, and gave way. Arrangements were hastily made for the service in the Wigwam, a place of indefinite capacity, and the human tide began to roll in that direction. By half past ten o'clock, A. M., its seats were all full, and vast numbers were obliged in disappointment to return whence they came, or seek sittings in some of the churches. The Bishop preached as only he can. Perhaps the best report of the sermon that could be made, was made by a reporter as follows: "It was inimitable. No use trying to report it. Impossible." At the close of the sermon a short financial statement was made by Rev. B. W. Smith, a former pastor, and the Bishop assisted by Col. John McRay, a layman of Indianapolis proceeded, and succeeded in raising \$4,300 in a very short time. Dedication services took place in the Church in the afternoon.

On Monday evening the preachers received their appointments, with perhaps the usual number of disappointments, the latter especially, with an air of Christian resignation.

The next session of the Conference is to be held at Crawfordsville, and I embrace this early opportunity to extend a most cordial invitation to the HERALD family and its numerous friends to be present at a Hoosier Conference, and have a taste of Hoosier hospitality.

Rev. H. O. Hoffman has just returned from the Hub and vicinity, and whether he took the Yankees by storm or not, they seem to have taken him by storm — just like them — as he seems unable yet to talk about anything but the grand time he had down there.

CRAWFORDSVILLE, Sept. 16, 1870.

Our Book Table.

SERMONS.

THE OFFICE OF THE HOLY COMMUNION; A Series of Sermons, by E. M. Goulburn. Appletons. Dr. Goulburn's little books are among the rarest sermons of the day. Few surpass him in devoutness, simplicity, and richness. Trench is more finished, but hardly more original. Stanley, in his "Eastern Sermons," is far below him. This work is more Episcopalian than the preceding, and trenches very closely on High Churchism, — as where he advocates absolution as a power yet given to the ministry; though he especially guards against its being considered as approving of absolution in the Papal Church. "There is no habitual confession to the Apostles by the members of their churches, and of formal absolution by them. There is not the slightest attempt, on their part, to usurp any judicial power over the conscience. Absolution simply means the official announcement of pardon to the penitent." As it is refined almost to this, it may as well go a little farther, and disappear altogether. For such pardon is announced to the penitent himself by the Spirit of God; though he almost denies any such personal and private intercourse of a soul and its God. "Our minds," he says, "naturally crave after this assurance [of pardon], and seeks it sometimes in frames and feelings which are conceived to be the inward witness of the Spirit of God, while really they are the signs of nothing more than a sanguine temperament, sometimes, in certain texts of Scripture, twisted from their original connection into a fancied applicability to our own circumstances." This conviction is as sound as confidence in a minister's announcement of our sins being forgiven. The Lord's voice is worth as much as man's. Other devotions to form mar this volume above its fellows.

STORIES.

THE VETERANS OF THE GRAND ARMY, by Brothers Cobb. These twins are more than Siamese. They carve together, they write together, they publish together. They are clever gentlemen, who wield a chisel or a pen with equal facility. This story is not of the wiles of war, but of the wiles of peace. A cheater defrauds a visitor to New York. A veteran gets the lost property back again. The Grand Army appears in the scene, in its charitable aspects. It is dedicated to them, and if they all buy a copy, will make its authors rich, — which may it be.

THE MANUSCRIPT MEN; or, The Bible in Ireland, by Miss E. H. Walshe (Carlton & Lananah), is a very interesting narrative of the state of religion in Ireland. A poor scholar, by his homely wit and wisdom, gets the better of his Papist neighbors, and wins some to Christ and the Bible. It is a timely narrative, and will be found very useful at this hour. Put it into your schools and hearts.

BEAR AND FORBEAR, by Oliver Optic. Lee & Shepard. A year ago Oliver had a bear sent him by some Bangor boys and girls. To them he dedicates this story, and in it he introduces two bears, who take the names Bear and Forbear. So they get their bear back

again, in Mr. Optic's way of serving him up, and their one talent has become two. If he goes on with a Bear series, they'll be as numerous as in Berne, and as disagreeable. We hope he will kill off the bears of fiction, as he did that of fact. The story is of course interesting, and with a good moral.

HARD SCRABBLE, by Rev. Elisha Kellogg (Lee & Shepard), continues the "Elm Island Stories," which boys of all ages like so well. It takes the old characters into new scenes of frontier life in Maine. Woods, bears, waters, and all the variety of such life, is depicted, so as to make every mouth water for savage life.

THE CHILD OF THE KINGDOM (Carlton & Lananah), is a happy teaching of Bible facts and truths by pictures and stories. It is just the thing for the eight and ten-year old children of the kingdom.

HISTORIC.

THE CONSTITUTIONAL VIEW OF THE WAR BETWEEN THE STATES, by Alexander H. Stephens. Two vols., 8vo. Nat. Publishing Society. One of these volumes comes to us bound upside down. Is this emblematic of its contents? Mr. Stephens makes up his history rather of political discussions and theories, than of events. He is a warm advocate of State Rights, and no coercion. He don't believe in bullets, but has great faith in politics. His history is a conversation. The first volume is devoted almost entirely to a discussion of the doctrine of Federal Union and State Rights. Webster and Calhoun, and the other combatants on that field, are introduced, their orations and essays voluminously produced and examined, and, to Mr. Stephens's mind, the case is made out without a grain of doubt. Yet only a few Northern sympathizers will subscribe to this doctrine. The Southern Confederacy would have made war on Georgia, had it revolted after they had established their independence, and hung Mr. Stephens had he headed the revolt. Mr. Stephens's labored argument dissolves any nation that should adopt it. It cannot be adopted. He breaks down when any test is produced. For instance: He is asked if Louisiana should revolt and join the enemy, what should the rest do about it? "Fight it," he says, on the plea that it joins the enemy. There is common sense in the conclusion, but not in the reason. A compact between sovereign States is not a nation, and cannot be. Bismarck sees this, and is rapidly changing a compact to a nationality.

The second volume is more fresh than the first, referring chiefly to the war. He details at length the interview at Fortress Monroe, shows how he plead for his hobby, and asked for an armistice and a war against France and Mexico, so that the North and South might cool off, and then the South would perhaps voluntarily return. Mr. Lincoln did not see that, and said only submission to the Union would be accepted, and that they had no power to grant. This volume is dedicated to the Confederate dead, who died "in defense of the sovereign Right of Local Self-government." A poem, entitled "A Prayer for Peace," written by a United States prisoner at Baltimore, is also given in full. Mr. Stephens expects his theory to triumph yet. It may, but it will be when the nation is destroyed. Such essays in history are valuable as memorials of departed conflicts, but not as influential in future affairs.

MOORE'S HISTORY OF ROME, Vol. III. (Scribner & Co.), recounts the revolutions of the Gracchi, of Marius, and brings the history to Cicero and Caesar. It is the best concentration of Roman history extant. It is full of information, political, legal, religious, and social. No one gives so much of Rome in so little. The city still holds itself high, and will none the less when Italy again makes it her capital. Every student of the present, as well as the past, will find this work very fruitful and valuable.

THE HISTORY OF THE IRISH PRIMITIVE CHURCH, together with the Life of St. Patrick and his Confession in Latin, with a Parallel Translation by Daniel De Vinne. Francis Hart & Co. Carlton & Lananah. The most interesting and most misstated of Church histories, is that of Ireland. It was a grand field of faith and works, of martyrdom and missionaries. It has been perverted most wickedly by the Roman superstition. Rev. Mr. De Vinne has occupied his advanced years in exploring and restating this history. He proves the purity of its origin, the orthodoxy of Patrick, the zeal and success of his disciples. He finds the bad rock, the real Peter, — Faith in Christ, — underneath all the rubbish of Papacy, and he bring it to the light. The confession of Patrick is very interesting. He was captured in France when only sixteen years old, and sold a slave to Ireland. There he was converted, and preached. His confession is very evangelical. No touch of Romanism is in it. He was led through great dangers and trials by the voice of the Spirit, and found great rewards in the conversion of souls. This work does great credit to the author, and should be widely circulated. Every Irishman should buy one, and every one that can should lend to his Irish Catholic neighbor. "Will do them much good. In every Sabbath-school it will find not a few readers. We hope its circulation will be as large as it deserves.

HISTORY OF THE METHODIST EPISCOPAL CHURCH IN CANADA, by Rev. T. Webster. Hamilton. This volume is needed at the present time. It shows how unnecessary was the expulsion of Canada from our Church. The history of the growth and separation and subsequent progress of the Church is succinctly given. Mr. Webster is an advocate for reunion. Not until 1864 was it recognized by us. We cast out our own daughter, and refused to recognize her churchhood. The Wesleyans claimed all these rights, and get them. At last she won this right. She now desires this higher right of restoration to our ecclesiastical union. It will yet be won. The separation was a mistake. Mr. Webster scouts at nationality in the Church. They can be strong only with us. Let them assert this principle and desire, and the next General Conference will look approvingly on the just demand.

New Publications Received.

| BOOKS AND AUTHORS. | PUBLISHERS. | FOR SALE BY. |
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| The Song of the Redeemed, Harlan, | J. P. Lippincott & Co. | A. Williams & Co. |
| The 19th Century, Zell's Popular Monthly, Red Boy, Sophia Howespen, Blue-eyed Jimmie, Silver Wires (music), Illustrated Library, Oliver Optic's Magazine, The Young Duke, Dismal, Three Brothers, Oliphant, Mechanics, Pack, Life of Dickens, Hamford, Appletons' Journal, | Zell, D. Lothrop & Co., O. Dutton & Co., Scribner & Co., Lee & Shepard, Appleton & Co., A. S. Barnes & Co., B. B. Russell, Appleton & Co. | B. B. Russell, H. A. Young & Co. |

mankind? Must such ever-recurring examples of the savage state be essential to Christian civilization?

One of the most profound effects of Christian civilization is the sentiment of sympathy with all human suffering—the increased estimation of individual human life. In this latter form, the sentiment is profoundly legitimate to Christianity. It is founded in the value of the individual immortal soul, and a right appreciation of life as probation, and moral preparation for immeasurable destinies beyond its earthly term. What could be more incompatible with such an estimate of life than the mortal havoc of war? What more absolutely irreconcilable with any just philosophy of life, considered from the Christian stand-point? What more truly an example of the savage state, in which humanity has no higher rank than superiority in the gradation of mere animal, brute existence, and all, beyond its present horizon, lies in vague, if not unthought of obscurity? It is impossible to calmly, not to say devoutly, contemplate the subject, without feeling that of all things now defacing the moral world, this terrible fact of war is the most monstrous, the most abnormal to all moral laws and sentiments; the most irrational to all philosophic consideration; the most urgently demanding revision by the advanced intelligence of Christendom. The fact that its inexpressible inhumanities are inherent, inevitable in the system, stands confronted by the other and mightier moral fact, that they cannot possibly be reconciled to the essential conditions and laws of Christian culture and true humanity.

It cannot be that a policy of government is right, and, therefore, tolerable, which not only arrests all the peaceful works of man, but levels his productive industries, blasts his fields, his manufactures, his commerce; devastates his highways, railroads, viaducts, villages and cities, the works of generations at the cost of millions, but who maims and cripples tens of thousands of human bodies, and leaves them to linger out a life of disability and suffering; rends from life, and hurls, amidst fire and smoke, suddenly into eternity, thousands on thousands of frantic combatants, and sends over half a continent bereavement, orphanage and widowhood, weeping, wailing, poverty, and life-long desolation, into the cottages of the people. This assuredly, absolutely cannot be right; it cannot, therefore, be necessary; there must be some way of eliminating it from our civilization—our modern Christian life. And it would seem that the terrible scenes now confronting the eyes of Christendom, on the fields of France, must lead to some more effective inquiry for a remedy, than has heretofore been made by Christian thinkers and statesmen. If so, it will be one of the best results of the contest—better, even, than the downfall of Napoleonism, or the unification of Germany. Mrs. Childs says:—

"I thoroughly detest all war, believing it to be barbarism, at once irrational and cruel, of which the common sense, as well as the humanity of the nineteenth century ought to be heartily ashamed. There is, however, some comfort in the fact that a little advance has been made toward overcoming this enormous evil, to which the passions of men are so prone. The intercommunication of nations in modern times has produced a sort of moral opinion of the world, the restraining influence of which is more or less felt by all. Wars of mere conquest, once considered so glorious, are now disreputable. There seems to be a tacit agreement that war needs the justification of some apparently strong necessity, and that without this justification it leaves an indelible blot on a nation's history. Thus Louis Napoleon, who forced the war upon Prussia without provocation, simply to carry out his own personal views of policy and ambition, meets with no sympathy from the civilized world. What a gigantic criminal he is! Causing the slaughter of myriads of innocent people, the desolation of thousands of humble homes, the conflagration of cities, and the destruction of harvests on which the poor peasantry have toiled for the subsistence of their families; and all for the advancement of his own selfish purposes! that he may continue to be Emperor, and live in sensual luxury and costly splendor on the earnings of the French people! These bloody battles make me shudder."

We know the difficulties that beset this question of the "abolition of war"—the hypothetical whimsicalities which have been propounded about it; the rash prophecies uttered, time and again, by sanguine reformers, only to be refuted by still more appalling outbreaks of the evil; the despair, indeed, with which thoughtful men have turned aside from the question amidst the passions of nationalities, and the ambition of rulers and soldiers. But is it not true, that the great-

est difficulty of the subject is precisely this despondence of the philanthropists who would reform the evil? If it is, as we have shown, a barbarity, an inestimable vice of our political life, intolerable to the real genius of our faith and our civilization, should we thus despond? Would it not be possible, at the conclusion of this Franco-Prussian contest, for the Church, or some advanced nation, to lift up a voice of appeal, amidst the general desolation of French and German homes, for some better recognition of our common religion in the settlement of international disputes? Is it not the opportune time for a rediscussion of the project of an international Congress or Court? Such a judicature would probably have prevented this awful struggle. Representing all Christendom, it would have made it morally impossible for Napoleon and Bismarck to have engaged in this fratricidal strife. Happy would it have been for hundreds of thousands of ruined men, women, and children, had there been such a Christian tribunal, holding its Egis over the peace of the world, and the homes of the people.

CHRISTIANITY TRIUMPHANT.

The triumphs of Christianity is the great wonder of the ages. But nowhere are these triumphs more strikingly seen than in the modern missionary enterprise. Here they become truly wonderful and marvelous. One of the greatest of these triumphs in the present century is seen in the Sandwich Islands.

These islands were discovered ninety-two years ago, by that great navigator, Captain Cook. Forty-two years passed, and no Christian missionary visited them with the Gospel. The hour now came for their salvation. Fifty years ago, the "American Board of Commissioners for Foreign Missions" established the first Christian mission there, and great and glorious have been the results.

The moral condition of the inhabitants of these islands, when the first mission was established there, was dreadful beyond description. They were inhabited by a horde of naked savages, practicing the worst forms of idolatry, accompanied with human sacrifices. They had no written language, no comfortable dwellings, nearly destitute of clothing, without family constitution, indulging in every vile passion unrestrained, a "nation of drunkards," without laws or courts of justice. "Society was a sea of pollution, and many ships visiting the islands were floating exhibitions of Sodom and Gomorrah." The government was wholly arbitrary; the kings and chiefs were considered owners of the soil, and the people were slaves, subject, with their property, to the will of their rulers. Such was the intellectual, social and moral debasement of this people when the Gospel was introduced among them. A dark picture indeed, and doubtless the first missionaries there often exclaimed, Can Christianity reach and save such a degraded mass of humanity!

Several youths of these islands found their way in an American ship to the United States, in 1809. One of them, named Obookiah, became a Christian, and felt a great desire that his countrymen might receive the Gospel. He was educated at Cornwall, Ct., and just before the time for his return to carry the Gospel to his people, the Master called him to his home in heaven. Before his death, he visited many places in New England, and had awakened a great interest among American Christians in behalf of his countrymen. Obookiah died Feb. 17, 1818.

The pioneers of this mission embarked on the following year, Oct. 15, 1819, on board the brig Thaddeus, at Boston, and after a voyage of more than five months, they landed on the shores of Hawaii. The first Sabbath was spent at Kawaihae, where Rev. Mr. Bingham preached from the text, "The isles shall wait for His law."

What a change has been wrought in the condition of these most degraded, wretched savages! In 1854, after thirty-five years of missionary labor, Rev. Titus Coan, one of the missionaries, writes:—"I believe the Gospel has effected a signal triumph on these shores. Savagism has fled before it, never to return. Idolatry, in its grossest forms, has fallen, never to rise again. Ignorance and superstition have fled apace before its rising light. . . . Most of the people can read and write. The comforts and improvements of civilization are multiplying. Social relations are better un-

derstood, and social obligations more faithfully discharged. Nowhere on earth are life and property more secure. Open crimes are of rare occurrence." After fifty years of missionary labor, a correspondent of *The Boston Journal* says:—"To-day the same people hold an acknowledged place among Christian nations. A constitutional government administers equitable laws. The symbols and appliances of an advanced civilization are seen. Churches dot the land. Education is so generally diffused that the proportion of the people who can read is larger than in Boston, and from this point, the light of Christianity is radiating to the remote islands of the South Seas." All this—a work that would seem to require two centuries at least—has been accomplished in fifty years. Such another triumph of the Gospel will scarcely be found in the history of Christianity since the Apostolic age.

The semi-centennial celebration of this wonderful triumph of Christianity was held in June last. It was a season of extraordinary interest. The islands were astir with excitement. The native population evinced an enthusiasm on the occasion that was truly astonishing. The exercises were introduced on Sabbath, in the Stone Church at Honolulu, by a sermon from Rev. Mr. Kuaea, a native minister, from the text, "A jubilee shall the fiftieth year be unto you," and was one of great eloquence and power. His description of the great change which had taken place in the country during the fifty years, was exceedingly impressive and inspiring. The speaker moved all hearts. For eloquent, effective pulpit effort, he has but few equals. Sabbath evening, Rev. Dr. Damon delivered a jubilee discourse, full of rich, historical incidents, from the same text chosen by Mr. Kuaea.

On Monday evening, the same church was crowded with anxious hearers, to listen to a memorial essay by Mrs. Thurston, widow of Rev. Asa Thurston, both belonging to the first missionaries sent there. Says the correspondent already referred to:—"The occasion was one having hardly a parallel. Near the pulpit stood several idols, rude and hideous images, symbols of the heathenism that lately held unbroken sway. The house, the audience, and the surroundings bespoke the condition of a Christian community, embracing a high degree of refinement and intelligence. The active life of the lady who stood in the desk, touched each extreme of the national condition." Tuesday evening a similar meeting was held, to listen to the reminiscences of Mrs. Samuel Whitney, and to interesting passages of history and fraternal communications from English missionaries in the South Seas. The interest manifested in these gatherings cannot easily be described. The essay of Mrs. Thurston was received with great effect.

Wednesday was the great jubilee day—the great day of the feast. The gathering was immense. The King, Queen, and the royal family were in attendance. The banners and music moved all hearts. Addresses were delivered by Rev. Dr. Clark, Secretary of the American Board; His Excellency Mr. Harris, Minister of Foreign Affairs; Hon. H. A. Pierce, American Minister Resident; Rev. A. Bishop; by two Hawaiian members of the Legislative Assembly, and by Rev. Mr. Kauweaoha, for seventeen years a missionary of the Hawaiian Board. A collation followed in a grove on the adjoining grounds, for which the King contributed liberally. About seven thousand persons sat down to the feast. Such a scene will seldom be witnessed on earth for a long time to come—it doubtless called forth angelic song. It was remarkable for its excellent order, and the Divine influence that attended it.

The American Board has glory enough, if it had accomplished nothing more than its achievements in these islands. Let the whole Church rejoice in such wonderful triumphs of Christianity, and renew her efforts to convert the world to Jesus Christ.

The Watchman and Reflector gives this story for Sabbath-breakers. We fear there are many guilty ones to whom it will apply. Not surprised and choir boys are the only sinners:—

READ AND BEWARE.—A simple girl from the country once came to the city as servant. Her training at home had been strictly religious, and she was greatly shocked at the disregard she now saw of Sabbath sacredness. As some unusual services were to be held in the church her mistress attended, she kindly invited the girl to follow her thither. She had

the sexton give her a seat, and told her to meet her at the door at the close of service.

"Service!" The poor unsophisticated girl was amazed at what passed under that name. The organ whistled, it piped, it roared, it thundered, and then one clear voice shouted a single word again and again. Then many voices swelled or screamed out the same word together. She fancied they were all beside themselves, as the building shook to its foundations with the power of organ and voice. Surprised boys marched up the aisle, chanting as they went; tall candles burned at the altar, and men "took the trouble," as she expressed it, "to go out of meeting to change their queer dresses," and then came back again. She was amused throughout the "service," but never dreamed she was there to be profited! When she met the lady at the door, the first question asked her was, "How did you like the services?"

"O, it was beautiful and very funny!" she cried, "but I'm afraid it is an awful way to spend the Sabbath! What would my good mother say if she knew I went to such a place as soon as I was out from under her eye?" The girl could scarcely believe she had been in a house dedicated to the worship of God; it was more like the idea she had formed of a play-house!

OPINIONS DIFFER.—The Independent has an article approving of silent men as about the only wise ones. Per contra the Nashville Advocate has this word for the talkers:—

"Well, we like great talkers when they talk well and on the proper themes. We do not like your taciturn disciples—nor did David. He was a great talker himself; but he did not want to do all the talking—he wanted others to talk too. Hear what he says: 'I will speak of the glorious honor of Thy majesty, and of Thy wonderful works. And men shall speak of the might of Thy terrible acts; and I will declare Thy greatness. They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness.' That is great talking! In every age they that fear the Lord talk often one to another. And surely the 'memory of God's great goodness' may well warm the heart, and cause the tongue to vibrate in holy speech and holy song. What talking and singing there will be in heaven!"

Both talkers and non-talkers are good in their place. The foolish had whose mother told him if he answered nothing, he would be reckoned wise, when he complied and was speechless, and the questioners said, "Why, the boy's a fool," answered, "There, mother, they have found me out, after all," showed that silence is not always a sign of wisdom, and the new story told by Elder Knapp shows that even talkers don't always, like Antonio, "say an infinite deal of nothing!"

"At dinner, when a guest was present, and a small girl talked more than her austere parent thought she ought to, the worrying mother undertook to check her, first by frowning at her, and then by telling her that children should be seen and not heard. Failing in both these attempts, she snatched at her the question, 'Why is it that you always talk so much?' 'Tause I've dot somesin to say,' was the instant reply, at which the solemn maternal ancestor was obliged to look another way, and the company laughed outright."

So let everybody follow their own nature, but not assume the extraordinary silence of Grant, if they are not taciturn by nature, nor the extraordinary loquacity of "Old Abe" if they have not, as he, "dot somesin to say."

The Journal improves in the prohibitory direction, though it yet limps badly, as is seen in its note on the results of the late vote in this State:—

GAUG-SHOPS DENOUNCED.—The vote on Tuesday last confirmed the statement frequently made in these columns that the voters of this State are opposed to dram-shops, whether it would be for the sale of lager or whisky, brandy or beer. A majority of the towns which voted gave this as their verdict, and they also indorse the position taken by Governor Andrew, that the regulation of the sale of intoxicating drinks could be safely left for cities and towns to settle. Men who are strongly opposed to a stringent prohibitory law, voted on Tuesday against dram-shops, thus proving that while they are not ready to accept prohibition as the cure-all for the evil of intemperance, they are ready to stop the sale in its most pernicious form.

The Journal is mistaken in saying that the majority who voted Prohibition are in favor of its being left for cities and towns to settle. Probably not one in a thousand who voted that way, approved of that policy. They did this because it was all they could do; did it under protest, did it to express a sentiment that could not otherwise be uttered. The people of this State who are opposed to the dram-shop, are opposed most deeply and earnestly to all of Gov. Andrew's plan. He favored everything but the dram-shop. They oppose everything, including the dram-shop. They intend to work their way back to a complete Prohibitory law, a Prohibitory legislature, a Prohibitory administration, a Prohibitory party ruling State and country. Will The Journal cast its large influence in this only right direction?

This is a good story against the labor reformers:—

"A certain judge, and ardent Democratic politician, of Portland, had dumped at his door a load of wood, when immediately a Chinese wood-sawyer asked for the job of sawing it up. 'How much?' asked the judge. 'Hap dollar,' replied John. A bargain was about to be struck, when an Irish-American citizen, of the blue blood, demanded the job. 'How much?' again asked the judge. 'A dollar and a half,' replied the American citizen. The judge demurred, replying that the Chinaman had just offered to do the same work for a half-dollar. 'However,' he said, 'as I prefer to encourage white American labor, I will pay you a dollar and a half,' whereupon the white constituent prepared for the work, and John turned away disappointed. But the judge returned some hour afterward, and, to his surprise, found the Chinaman and not the white man at work upon his wood-pile. 'How's this, how's this?' said his Honor; 'who told you to saw my wood?' 'Mellican man,' said John. 'How much he pay?' queried the Judge. 'Hap dollar,' said John!"

RUM STILL AT IT.—Two murders in one small suburb of this city in a single day show how beautiful is the Andrew theory of Free Rum. At Stoughton an officer was shot by a

man named Moran, whom he was going to arrest; and an Irishman forty years old, Dennis Carney, while under the influence of liquor, applied to his wife for money with which to buy rum. The wife sternly refused, whereupon Carney seized an axe, with which he split open her head, and dashed her brains on the floor, killing her instantly.

These things happen all the time. Two such wife-murders, one on lager, one on whisky, occurred in this city only a few months ago. New York enjoys them every night. Will The Journal, from which we copy this fact, and other respectable and virtuous papers, still oppose its only cure? How long will the people allow the cause of all these murders to be publicly sold and drank?

CORNER-STONE LAYING AT HAVERHILL, MASS.—The corner-stone of the Second M. E. Church, Haverhill, was laid on Friday last, with appropriate ceremonies. A large concourse of people were in attendance, and several clergymen of various denominations. Prayer was offered by Rev. E. A. Smith, former pastor. Rev. Drs. Seelye and Bosworth, Rev. Bros. Scott and Dearborn, also took part. A short address was made by L. D. Barrows, the present pastor, and the stone was laid by Rev. James Pike, the Presiding Elder of the District.

When completed, the house will cost about \$40,000, including site. Twenty-seven thousand of this are already pledged, more than half of which is a donation to the Church, not to be taken in pew-property. The lecture and class rooms are large, high-posted, and all above ground, with thorough excavation and ventilation beneath the lecture rooms. The prospects of the young society are good, financially and spiritually. Public and social meetings are well attended, and unity and energy mark all the movement of the society. Dr. Barrows is doing finely in this charge, and the generosity of Dr. Chase, who gives not less than \$10,000 to the cause, is very noticeable and honorable. Few churches not a year old have so brilliant prospects.

THE LATEST AND GREATEST CHRONOLOGY:—

1870. July 14th, Infallibility proclaimed by the Pope and his Council against the Protestants.

July 15th, War proclaimed against the only Protestant power of the Continent of Europe, by Napoleon III., the Eldest Son of the Church."

Sept. 1st, This Eldest Son captured by the Protestant King.

Sept. 20th, The Pope and his capital captured by a King he has excommunicated.

Golden Text: "This is the Lord's doing, and it is marvelous in our eyes."

The Methodist Episcopal Church at South Worthington propose holding a 4 days meeting, to commence Tuesday at 2 o'clock p. m., Oct. 4. They solicit preachers and people of the neighboring towns to meet with them, to preach and pray for a great outpouring of the Holy Spirit. The people are invited to the October meeting, and it is expected the invitation will be regarded.

The Boston Preachers' Meeting will hold opening services in the Association Hall on Monday, Oct. 10th, at 10½ A. M. Addresses, poem and other exercises. At the close a collation will be served for ministers and their wives. All the ministers of the patronizing Conferences, with their wives, are cordially invited to be present. Tickets for the collation are a dollar a plate. Those who expect to attend are requested to notify the Chairman of the Committee immediately, care of J. P. Magee, 36 Bromfield St.

Per order of the Committee. S. F. UPHAM, Chairman.

Boston, Sept. 26th.

The able poem by Rev. George Lansing Taylor should have been credited to The Christian Advocate. It is as full of France as of Germany.

The Universalist deduced from our remark on Mr. Wendell's change of views, more than we expressed. It also mistakes when it says not a few of our clergymen believe in the annihilation of the wicked. We do not know of one that does, and only one that seems to argue in that direction, and he expressly disavows that conclusion.

The M. E. Church in Jamaica Plains, will be dedicated to the worship of Almighty God, next week Wednesday evening, Oct. 5th. Services to commence at 7 o'clock. Sermon by Rev. J. A. M. Chapman.

PERSONAL.

The Adams Church in this city have invited Rev. Mr. Parsons to their pastorate. He is a very excellent man, and will be of good service in the cause of Christ, if he comes to the city.

Rev. Ichabod Marcy, A. M., has accepted the professorship in the Clafin University, and will leave for Charleston next week. He will be a good accession to our Southern work. He is a brother of Prof. Marcy, of the Northwestern University, and an expert in teaching.

The friends of T. P. Frost, of Church Street Church, surprised him last week Thursday, on the anniversary of his crystal wedding, with a fine donation of glass gifts, and a solid one of a silver service. It was just what he deserved.

The excellent love-feast at the Martha's Vineyard Camp-meeting, was in charge of Rev. J. D. Butler, of the Seaman's Bethel, New Bedford, Mass. Bro. Butler has a place in the

confidence and affection of his brethren, of which his selection for this duty was a pleasing expression. His services in the Conference have been long and valuable, and the fruits of his labors in many places show that he is a workman that needeth not to be ashamed.

Among the passengers who arrived in New York by the City of Brooklyn, on Monday (12th instant), was the Rev. E. Bickersteth, A. M., of England, accompanied by his son. Mr. Bickersteth is widely known by his works, including many hymns, and especially a poetical work entitled "Yesterday, To-day and Forever."

THE VERMONT METHODIST CONVENTION.—The first of these gatherings in this State was a fine success. It convened in Montpelier last week, beginning informally in a good prayer meeting, led by Rev. J. McAnn, Presiding Elder of St. Johnsbury District. The Convention proper opened Tuesday morning at 9 o'clock. Rev. B. Eaton was elected Temporary Chairman, H. A. Spencer Secretary.

The following were the permanent officers: President, S. B. Rockwell; Vice-Presidents, Montpelier District, H. W. Worthen and I. Richardson; St. Johnsbury, L. Hill and A. M. Dickey; Springfield, A. G. Button and W. Newcomb; St. Albans, H. T. Jones and P. Dillingham; Burlington, O. Gregg and C. Henderson; for Secretaries, H. A. Spencer, J. C. W. Cox, A. F. Bailey, J. D. Beeman, P. Merrill.

Rev. H. Eastman read the first essay, an Historical and Statistical Sketch of Methodism in Vermont. His statistics covered three fourths of a century. Jesse Lee, in 1789, was sent to the Stamford circuit, and in April of that year spent a Sunday in Vermont, the 18th of that month, and on that day probably preached the first Methodist sermon in Vermont. Possibly Samuel Wighton preached in Grand Isle in 1787, but no date. In 1798 two preachers, Mitchell and Wood, were appointed to Vergennes circuit. Some ten years subsequent to Lee's preaching first in the State, he passed through it and preached in several places.

He gave sketches of some famous Vermont Methodists, Martin Ruter, Laban Clark, Fisk, Olin and others, and described Eliza Hedding's great success. The present statistics are as follows:—

158 travelling preachers and 87 local—total 245; five Presiding Elders, thirteen supernumeraries and twenty supernumeraries. The charges supplied with pastors number 146, and left to be supplied by local preachers 31. The number of members and probationers is 16,322. Increase the past year, 542. Adults baptized, 331; children, 56. Members and preachers together number 16,477.

The church edifices are 170; parsonages, 116. Value of churches \$225,250; parsonages \$168,750. Charges not furnished with parsonages, \$1. Benevolent contributions this year have been \$10,085, and do not compare well with other denominations. The average salary to the preachers is about \$600.—an improvement since 1860 of \$218. The 214 Sunday-schools contain 16,380 scholars; officers and teachers, 2,313; volumes in library, 32,280. Conversion the past year in the Sunday-schools, 910.

From 1800 to 1870 we grew in numbers from 1,066 to 16,322. There is one member to every twenty inhabitants in the State. In comparison with members of other denominations we stand 16,322; Congregationalists, 18,782; Baptists, 8,618. Ministers: Methodist, 244; Congregationalist, 212; Baptist, 96.

A. M. Dickey, esq., gave a good report of Church finances. Rev. Mr. McAnn gave the peculiarities of Methodism in this branch.

1. Class meetings; 2. prayer meetings; 3. system of developing talents; 4. female labor; 5. camp-meetings; 6. extempore preaching; 7. itinerancy; 8. Christian holiness.

Tuesday evening Rev. H. P. Cushing plead powerfully for total abstinence and Prohibition, with a good following by Messrs. Hubbard, Merrill, Rockwell, Tupper, Spencer, Knox, and Mack. Wednesday morning Rev. Mr. Cox discussed ably the Sunday-school and the Church. The mutual relations of Church and State were set forth in this strong series of resolutions:—

1. It is the right and duty of the members of the Christian Church as such to express and maintain their views upon matters of public morals and civil government, in common with all the citizens of our country.

2. All government should be administered upon principles of equity and moral purity.

3. The Decalogue and the precepts of the New Testament are the true standard of all morals and righteousness, public as well as private. And the State that acknowledges this, honors God and strengthens itself thereby.

4. The State should not be organically dependent upon the Church, nor the Church upon the State; but the State should protect the rights of the Church, and the Church should sustain the government of the State.

5. It is not necessary to public or national righteousness that civil rulers should be members of the Church; but their morals should accord with the standard above given; and it is the duty of all to support such men and such only for public office.

6. The State should enact and enforce laws for the protection and promotion of morals and virtue; and whenever public opinion fails to sustain such laws, the State may well fear that the Divine protection will be withdrawn from it.

7. We consider the laws of this State which prohibit the manufacture and sale of intoxicating beverages to be every way proper and right in principle, and such as should be enacted and enforced everywhere; and we will sustain them in every practicable way.

8. The policy of this State and of others in our Union, which provides free schools for children of all classes, we believe to be preeminently wise, and essential to the perpetuity of an enlightened and free government. And we pledge our hearty and persistent efforts to thwart the movement inaugurated of late by the Roman Catholic hierarchy against our common school system.

The corner-stone of the new church was laid Wednesday noon by Rev. Messrs. Worthen, Cooper, Cushing and McAnn. Plans for Church finances were adopted, and strong ground was taken against all anti-scriptural divorce. Rev. B. Eaton offered resolves endorsing the Ripley Female College and Vermont Conference Seminary, and Bro. Bailey supported them. Bros. Ballou, Clark, Willard and Rockwell gave \$500 apiece to the \$40,000 for the new seminary. Bros. George, Cooper and Walker \$20 each. Thanks were given for favors from Montpelier brethren, and a committee raised to arrange for a convention next year. Rev. P. Merrill closed the services with the benediction. It was a memorable and valuable convention. Our regular correspondent having failed us, we are indebted to the Messenger for our abstract. We are glad to see this practical unity of our Vermont brethren. They are one in heart and life. They will yet be in form.

The Methodist Church.

Will our ministerial and other brethren, please send us any items of religious interest in their churches. They will be gratefully acknowledged. Each can help us keep these columns full of fresh local knowledge. You alone can inform us respecting the points of Christian interest in your own church and neighborhood. Please send them as soon as they occur. We do not confine this request to any one section, but shall be happy to receive information from any part of the country, and from any section of the Church.

MAINE.

BRIDGTON CENTRE CHARGE.—Rev. F. Grovenor writes: "The M. E. Church in Bridgton is yet struggling for existence. God is hearing the earnest prayers of his people, and sinners are being converted and backsliders reclaimed. A goodly number have been led to exclaim, 'Perfect in love I am.' Our new church, commenced last year, is but partially completed. About twenty-five hundred dollars have been expended, and a debt of some eight hundred dollars incurred, which we hope to meet in a few weeks. With some help from outside the charge, we have secured about five hundred dollars on the above debt. Our brethren have done nobly, and seemingly every nerve has been strained, to get the Church where it now is. Work has ceased, and to go forward and complete the building, we want some eighteen hundred dollars.

"And now we appeal to those noble men and women of our Church whom God has blessed with means, to aid us in this time of great need. Will not the pastors in the Maine Conference or anywhere else take subscriptions in their churches to aid in this work? Those disposed to help us, please to direct to F. GROVENOR, Bridgton Centre, Me."

SKOWHEGAN.—Rev. C. C. Mason writes: "Skowhegan Church is not dead; she yet breathes, and the piety and faithfulness of a few are evidences that God has not forsaken us, nor are we termed 'desolate,' but we shall be called 'Hepzibah,' and our land 'Beulah,' for the Lord hath heard and answered prayer; our winter is past, 'the time of the singing of birds is come, and the voice of the turtle is heard in our land.' The walls of our vestry once more echo to the joyful notes of the young convert, our lukewarm are being revived, the dead are resuscitated, the dumb are made to speak, the deaf to hear, the lame to walk, and the blind to cry out, 'Now I see.' All praise and glory be to God most high, with much love and gratitude to the faithful co-workers with Christ in this charge, and to the timely aid of Augusta brethren and sisters at the Kennebec Valley Camp meeting. Your recompense is on high; press on, be not weary in well-doing, a crown is in reserve."

EAST MAINE NOTES.

I handed the Committee the estimates of Bucksport District, as adopted by the Quarterly Conferences, and yet Orland, Pembroke, and Deer Island are blank! In the last three years, the average increase of the estimates of married, resident pastors, is \$85. The aggregate of deficiencies in the district is only \$567, so far as estimates and receipts are reported. This is the nearest a district in East Maine Conference ever came to paying its minister's claims. Cannot the friends wipe out all deficiencies next year?

On reading the accounts of the disorders among the colored people down South, you hear exclamations from a certain class of persons, "I told you it would be so." "It's enough to convince any one." This reminds us of a clerical joke: A colored lady was lecturing in this State, and stopped at a minister's house. His good wife made some objections on the ground that negroes are not neat, etc. The parson had been polishing and putting up a stove, and after the lecturer left, he stepped into the room which she had occupied, and washed his hands in the washbowl. His wife went into the room subsequently, and exclaimed, "There, I told you it was so; 'tis enough to convince any one. Just look at the water in the washbowl." The good woman forgot that the color is in the second layer of the skin, and we may say of it as of the Indian names—

"Their names are on your waters,
Ye cannot wash them out."

Gen. Fremont and family have been at Mount Desert. Bp. D. W. Clark and family spent several weeks there this summer. Within the territory of the East Maine Conference, two bishops were born: Joshua Soule, in what is now Bremen, and D. W. Clark, at Mt. Desert. You may ask, is there any more episcopal timber in Maine? Certainly; but modesty forbids descending to particulars.

A Western editor says he heard Dr. Cartwright preach the other day, and that he is eighty-six years of age. A minister died in Maine a few years since, who was a Christian 77 years, and a minister of the gospel 75 years. His words of triumph were, when almost a hundred, "I go in holy triumph; there is no darkness on the path." I heard Rev. Mr. Sawyer speak at Bangor an hour and a quarter, without notes, when he was just one hundred years old.

Pardon us, but we are as proud of Maine as a woman was of her country when she asked, "How many are to be hanged to-day?" "Twenty." "How many of them are Irishmen?" "Eighteen." "Three cheers for ye, ould Ireland! ye take the lade wheriver ye go!" E. A. H.

EAST MAINE.—The following are the Lay Delegates to the next session of the East Maine Conference: J. E. Hill, Belfast; G. Brooks, Orrington; Samuel Longfellow, Machias; P. G. Staples, Penobscot; and Nathaniel Lamb, Calais.

Substitutes: S. B. French, Cutler, and N. J. Woods, jr., Belfast. P. G. STAPLES, Secretary.

NEW HAMPSHIRE.

Rev. A. B. Russell writes: "The Lord has begun a good work in Lyman. The work began at Camp-meeting, and is still going on. Seventeen have already started, among which are several heads of families. Harmony reigns in the Church, and the prospect is good for an extensive revival."

PORTSMOUTH.—Rev. G. M. Dinmore writes: "The Camp-meeting at Epping proved very profitable to us here. We have held meetings every evening since, with the most encouraging results. Sinners have been converted, professors quickened, and the whole Church received a new impetus.

"I learn that there has been a glorious work of the Lord in progress at New Market.

"Our honored Presiding Elder, Rev. J. Pike, was unable to preach last Sabbath. He has been much prostrated since his labors at the Camp-meeting."

MASSACHUSETTS.

EAST DEDHAM.—Rev. F. T. George writes: "Like cold water to a thirsty soul was the reception of an unexpected donation of \$50 from a kind friend, Mr. H. H. Faxon, of Quincy, to the M. E. Sabbath-school, of East Dedham. The smiling faces of the children expressed better than words can do, their hearty thanks to the noble donor. The thoughtful and timely suggestion of our friend and fellow-citizen, Col. J. W. Thomas, by which the gift was secured to us, and the noble generosity of one whose deeds of love are getting to be known by many beyond the limits of his own church and town, will long live in the grateful recollection of the recipients of this favor. May the fullness of the promised blessing of Heaven upon the generous soul, fall upon the kind donor, and may the example thus presented incite others to like deeds of wise beneficence."

NORTH BROOKFIELD.—We are having signs of spiritual prosperity in our church. Our people are improving their Church property. Last spring we repainted our church, and now we are building a neat parsonage, having sold our old one last spring.

The probability is, that Bro. Marcy, of West Brookfield, will leave us about one month from this time, to take a professorship in the Claflin University, in South Carolina.

DEDICATION AT GARDNER.—A plain, convenient, and substantial chapel, 32x50, with settees for the accommodation of about three hundred persons, valued, with site, at \$4,000, was dedicated to the worship of God, September 14. The house was crowded, and the services highly appreciated. Rev. A. McKeown preached scripturally and eloquently on "Heaven," and Bro. Crowl, P. E., consecrated the house with the form of the Discipline. Several ministers present, took part in the exercises.

There is a debt remaining of about \$1,600, which if paid, would place this young, enterprising society in good condition for success. They have struggled heroically thus far, but now need help from abroad. When their edifice is completed and furnished, they will have a pleasant and suitable home for the present; but the growth of the town and the favor of the people, will, before many years, require a larger temple.

Bro. Hubbard, their pastor, has put his soul and hand to this work, heading the subscription, and laying the foundations, and the people follow with admiration their leader.

An interesting concert of the children filled the house again in the evening, and their gift was in aid of the enterprise.

COMMON STREET CHURCH, LYNN.—The old house was reopened for divine worship, the last Sunday of August (sermon by the pastor), after being thoroughly renovated, painted without and within, and the organ removed to a new recess built in the rear of the pulpit. A new platform and desk has taken the place of the old-fashioned pulpit. The audience room has been carpeted throughout, and the pews upholstered, and the vestry below put in good order.

The spiritual interests are prosperous and promising. The Church was greatly blessed at the Hamilton Camp-meeting. More than twenty-five persons were seeking religion in the Common Street tent, and members of the Church greatly quickened and blessed.

The Sunday following the reopening of the Church, eighteen persons were received into full membership, four baptized and received on probation. Every week since camp-meeting has witnessed the conversion of souls.

AUBURNDALE M. E. CHURCH.—This Church has 37 communicants and 18 probationary members, a church worth \$12,000; the Sunday school has 97 members, and 220 volumes in library.

The Church was first organized with 12 members, June 1st, 1862, by Rev. J. Emory Rounds. For a time, preaching was continued in a hall, until the building was burned, and they were left without any place for worship. Nothing more was done until the summer of 1866, when efforts were made to erect a house of worship. A fine lot was secured on Central Street—not then laid out—through the generosity of Anthony Holbrook, the oldest member of the Church, and the corner-stone for a chapel was laid on the 25th of December, 1866. A very neat house was built during the winter and spring, and dedicated to the worship of Almighty God in the following May. The Church was supplied the first year by Rev. Luther T. Townsend. Rev. Henry Lummis was appointed pastor in 1867, and Rev. Chas. W. Cushing in 1868 and 1869. The Church is prosperous.

PROVIDENCE ITEMS.

The corner-stone of the South M. E. Church, of this city was laid with appropriate services the eighth inst. Brief speeches by the former pastors were followed by a fine address by Rev. I. G. Bidwell, of the New England Conference.

Rev. S. J. Carroll, preacher in charge, before officially placing the box in its niche, placed therein the name of Jesus, that the society might ever be reminded that in the foundation of their hopes He was the chief corner-stone.

The dedication of Fairmount Chapel, and the reopening of the High St. Methodist church at Pawtucket, on the eleventh inst., the readers of THE HERALD will see an account of, from a more graceful pen than mine; one too modest perhaps to say, that Rev. M. J. Talbot, Presiding Elder, preached on both occasions, sermons, not only appropriate to the financial prosperity of this flourishing society, but full of that holy unction so needed where God is reviving His work. Bro. Hall, the pastor, has been much honored of God in his labors at Pawtucket.

The repairs are completed on the Matheson St. Church, and an appropriate sermon at the reopening was preached by the pastor. The edifice has been newly painted within and without, the sofas upholstered, floors recarpeted, a new pulpit of black walnut has taken the place of the old marble which was there, the organ thoroughly repaired, and the lecture rooms made very attractive and convenient. This is now one of the finest audience rooms in the city. As we look at the activity and benevolence of this society, and know that they are blessed with a scholarly and fervent ministry, we have reason to hope that God will greatly bless them.

The Asbury Society is now said to be harmonious, and as a reward the Spirit of the Lord is upon the people; quite a number are seeking the Saviour. Bro. Bodfish has toiled on all through the summer with unwearied fidelity. The silver mingling in with the black reminds us of his long service for the Master, and his zeal speaks louder than words, of his determination to win the prize, so soon to be won or lost.

We had supposed the days of ministerial feasting were ended, but an invitation from that ever courteous and genial Dr. Brown brought the city pastors into his fruitery one day last week. We doubt if the forbidden fruit of Paradise was more tempting than his luscious grapes and golden pears. One difference in the two places was, fruit here was not forbidden, and Mrs. B. had removed all law.

Know all men by these presents: There is no Methodist Preachers' Meeting in this city, but a Union meeting of the Evangelical ministers Monday mornings at 10 o'clock, 94 Weyboset St.

The revival spirit prevades the Broadway Society.

D. T.

The Mathewson St. M. E. Church, of Providence, was reopened for divine service Sept. 11. During its late repairs it has undergone the most substantial and ornate changes. Refrescoed, repainted, relighted, recushioned, recarpeted, and repulped, it has become one of the most attractive of New England Methodist churches. The reopening sermon, by request, was preached by the pastor, and the day was one of great interest for the members and the congregation, among whom a deepening religious interest prevails.

CONNECTICUT.

Rev. O. E. Thayer, of East Woodstock protests: "Please don't refuse to permit the following earnest and most sincere protest a place in ZION'S HERALD. I think I am righteously indignant. A paragraph has been 'going the round' of the secular newspapers to the effect that (no exceptions being made) the Methodist ministers of Connecticut have taken a stand fairly, squarely, and O, so manfully, against our sisters in Christ obeying when called by the Holy Ghost to preach the Gospel! I am aware that I have 'worded' this last sentence in my own way, yet not erroneously I am sure, for who will venture the assertion that any true Christian woman would ever attempt to preach without feeling, down in the very depths of her soul, the 'fearful woe' when shrinking from proclaiming the 'glad tidings of great joy' in Jesus' name?"

"But what I especially desire to do by this little note, is to publicly protest against the sweeping assertion of the paragraph referred to, and to emphatically place on record the fact that there is at least one Methodist minister in Connecticut (and many others also, I believe), entirely in favor of our sisters 'preaching Jesus,' and this, too, in the full enjoyment of all the privileges, and the assumption of all the responsibilities that are now ours. If this is very strong language, I am able to account for it only from the fact that, being sweetly saved in Jesus now, I am strong in Him, 'and the power of His might.'"

NORTH MANCHESTER.—Rev. G. E. Fuller writes: "God is pouring out His Spirit in North Manchester. Sister Van Cott has been with us one week. More than fifty souls were converted during that week, and the work still goes on every night, and the Church is greatly revived. Thirty-four have united with us on probation, and many more will join. Baptism was administered on the 17th, to twenty-six persons."

REPORT OF LISBON CAMP-MEETING.

According to appointment, this Feast of Tabernacles commenced its services on Monday, the 5th September, and closed on Saturday, the 10th.

The tent's companies met at seven o'clock p. m. on Monday, in the Swiftwater tent, and listened to a discourse by Rev. H. Chandler. He discoursed on "The gift of the Holy Ghost, as the need of all persons." The discourse was admirable, and the key note—Holiness—sounded through the camp of Israel, and the people responded "Holiness to the Lord," Hallelujah. It was a sacred hour. All the brethren

who exhorted, seemed to be men whose hearts the Lord touched with hallowed fire.

Tuesday at 10 o'clock, A. M., Rev. Bro. Tyrie read the opening hymn and offered prayer. Rev. Bro. Cressy then preached a precious discourse from John xiv. 27, on "Christian Peace," Christ's legacy to his people. As we looked at the preacher's countenance, listened to his tender words, and revolved the precious doctrine he so beautifully set forth, we all felt that we have indeed a Christian legacy—peace, peace, peace! Rev. G. W. H. Clarke, the Presiding Elder of Claremont District, Bros. J. Hooper, and T. Willard Lewis of Charleston, S. C., followed up the discourse in excellent style.

At two o'clock, P. M., Rev. J. Hooper preached from Heb. xii. 14. "Holiness" was the theme. How it is secured, and what are its effects. This discourse was also excellent, and the tide of feelings rose still higher than in the morning, and conviction deepened correspondingly. Hallelujah.

At seven o'clock, P. M., Rev. J. H. Brown preached from these words, "Men of the world who have their portion in this life!" It went into the camp like a red-hot shot. It raked fore and aft. It compelled a surrender to the King immortal, eternal, invisible. Exhortations by R. S. Stubbs and Rev. G. W. Norris followed. The atmosphere was freighted with sacredness and awe, and Jesus triumphed gloriously. Again we said, Hallelujah.

Wednesday at ten o'clock, A. M., Rev. Bro. W. C. Robinson preached a forcible and exhaustive discourse from the words, "What shall I do with this man whom ye call Christ?" This good brother held the vast assembly entranced by his searching appeal, and forcible argumentation of this overshadowing and ever present question. Exhortations followed, and many decided that they would—

"Crown Him Lord of all."

Hallelujah.

At two o'clock, P. M., Rev. T. W. Lewis preached one of his proverbially tender and moving sermons. He forcibly discoursed on "the coming judgment;" setting forth its certainty, necessity and fearfulness. He dwelt upon memory, conscience, and the judgment, as a trio of witnesses that will accompany each soul to the bar of God. This service was followed by exhortations and invitations to perishing souls to make their peace with God; and many set out for the kingdom, by repentance toward God, and faith in the Lord Jesus Christ; and let all the people shout, Hallelujah.

At noon this day, the Lisbon Camp-meeting Association met and organized themselves into a legal association, according to the statute of New Hampshire. I. D. Miner, of Lyman, and R. S. Stubbs of Lisbon, N. H., were duly sworn in as Treasurer and Secretary of the Association, by Rev. F. D. Chandler, a Justice of the Peace for the State.

On motion of Rev. C. W. Millen, it was voted to secure a lease of the ground for five years more, on the same terms as are contained in the present agreement.

A special committee, as follows: Presiding Elder S. G. Kellogg, R. S. Stubbs, P. W. Allen, Jeremiah Lamprey, and I. D. Miner, was appointed to secure said lease.

At six o'clock, P. M., public services at the stand. We were not present at this service, and cannot report of it. We therefore take this opportunity to say that very efficient service was rendered at the stand by a willing and cheerful corps of laborers, whom we have not deemed it necessary to mention by name. We humbly trust their names are in the "Lamb's Book of Life," and "they shall be had in everlasting remembrance." Is not this glorious? Hallelujah.

Thursday, at ten o'clock, A. M., Rev. D. C. Babcock addressed the vast concourse assembled, taking for his text, Matt. ix. 35. He gave an exegesis of the Scripture narrative from which the text was taken, and afterwards set forth Christ's employment on the earth; the effect upon Christ's mind of the moral condition of men; and dwelt with great force on the present condition of the world, and how it is to be made better. The discourse was worthy of the man, and opportune to the audience. It was greatly blessed to the furtherance of the ever rising interest.

At two o'clock, P. M., Thursday, Rev. Bro. Titus, of Concord, N. H., preached a very forcible discourse from Matt. vii. 14. "The narrow way" was defined and delineated with great purity of diction, succinctness of statement, and marked power of application.

We all felt that a great and good minister of Jesus Christ was conversing to us of eternal verities. Over sixty souls were forward at the altar; and we could but shout, Hallelujah, Glory to God.

Rev. R. S. Stubbs presented substantially the Hamilton resolutions on temperance, and on moving their adoption, Rev. Bro. Babcock seconded the motion, and offered some pertinent remarks, after which the vast audience rose and voted for their adoption.

At six o'clock, P. M., preaching at the stand. Rev. N. Culver selected for the basis of his discourse, John xix. 25-27. He gave an instructive description of "the persons at the cross," and very beautifully analyzed the principles of attraction by which these four persons were drawn to and held by the cross under such trying circumstances. Afterwards he appealed to the assembly to set their affections on Christ and His cross, and portrayed the beauty, the sacredness, and the power of Christian love.

Friday morning at eight o'clock, we met at the stand to enjoy a most blessed love feast. It lasted over an hour, and scores of precious testimonies attested the vitality of the piety and joy of our dear people called Methodists. Surely the hour will remain bright and effulgent on memory's sacred page forever.

Friday, September 9, at ten o'clock A. M., Rev. Bro. Granger preached from Luke xxiv. 49. His theme was, "the gift of the Holy Ghost, and the qualifications it gives." Throughout the discourse, the great blessing of the Holy Ghost was shown to be the privilege of all the children of God. R. S. Stubbs followed with a few pertinent remarks in the same line, showing how the Holy Ghost has worked in the past, and in his own personal history. About seventy persons came to the altar of prayer, during this day. The grove seemed to be completely pervaded with a divine unction. The people were under the charm of the hallowed power of God, and there was the shout of a king in the camp. Hallelujah, Hallelujah. Nearly two thousand people were present.

At one o'clock a very interesting exercise was held at the stand, designated "A children's meeting." It was conducted by Rev. N. Culver, who addressed the large gathering of youth, as did also Rev. T. W. Lewis, of Charleston, S. C., and Rev. R. S. Stubbs. The children voted unanimously to invite the Presiding Elder to give them two meetings of the kind next year. The collections were sufficient to defray the expenses incurred in the erection of a new building and the purchase of a bell.

At two o'clock Rev. S. E. Quimby preached. His text was Rev. iii. 20, "Behold, I stand at the door and knock." He dwelt on the love, and mercy, and dignity of the person who knocked at the door of the human heart. There was a very profound interest in the congregation, and many precious souls submitted to Christ. O, it was a season to affect the most obdurate hearts. The hoary-headed sire and matron sat side by side with the little boy and girl of ten and twelve years, and our dear Jesus received them all who came unto God by Him. O glory, glory, hallelujah, He is the sinner's Friend.

At six o'clock, the services consisted of brief addresses by several brethren; after which the word was given: "To your tents, O Israel," and soon the whole encampment resounded with prayers and praises, until the bell at ten o'clock reminded us of the "Regulations," and stillness reigned, which was only interrupted by a loud Amen or Hallelujah!

In addition to the services above mentioned, the tent's companies had their frequent prayer-meetings, and the power of the Lord was present to heal. The order on the ground was unsurpassed by anything we ever saw at a camp-meeting, and our beloved Presiding Elder, Rev. S. G. Kellogg, in the language of one aged sister, "tied a great many bands of affection between himself and the people." Thus has closed one of the most blessed seasons at camp-meeting ever enjoyed by the subscriber.

R. S. STUBBS.

KENNEBEC VALLEY CAMP-MEETING.

The services of this meeting have been so fully reported for the secular papers, I shall not go into details to any great extent, but aim only to give some general ideas of the meeting.

The Association has succeeded in raising the money to pay for the ground, so that it is a settled thing that a meeting will be held there regularly. The grove is one of the finest for such purposes, consisting of fifty acres of young growth, situated near the river, railroad, and county road, and yet sufficiently retired for protection from all disturbance from outside.

The meeting commenced on Tuesday evening, August 29th, with a public prayer-meeting. It was a hopeful and glorious opening. Elijah's God answered as by fire. Wednesday morning the preachers were called to the stand for consultation. Bros. D. B. Randall and E. Martin, of the Maine Conference, and True, of the East Maine Conference, were chosen a committee to cooperate with the Presiding Elder in the government of the meeting. The weather was charming, a little rain falling on the first day of the meeting, and refreshing showers again on Saturday. The attendance was large; it was thought that five thousand people were on the ground on Sunday. The morning prayer-meeting at the stand was a blessed feature of the meeting. A large number at these meetings were helped into the pool, and made every whit whole.

There seemed to be no effort at great preaching; simplicity, clearness, and earnestness, characterized the sermons; if there was any lack, it seemed to the writer to be a lack of directness; but God blessed the word greatly, and the altar was filled again and again with seekers for full salvation, and seekers for pardon and renewal. Many souls were saved, many backsliders reclaimed, and many who hungered and thirsted after righteousness were filled. Such earnest and believing praying, such jubilant singing, such clear testimonies, such rapturous shouting, I hardly ever heard. Grace made many hearts glad, many tongues thrillingly eloquent, and many faces shine with a heavenly lustre.

The Sabbath was a wonderful day. At the love-feast in the morning, there were two hundred and forty testimonies in less than an hour and a half. The testimonies were interspersed with singing, such as I never have heard before. It was difficult, at times, to tell whether we were in the body or out of the body. Bro. C. Munger preached to the listening thousands in the morning. It was a sermon of great clearness and vigor of thought, and full of unction and power. He showed in what the power and strength of the Church consisted, he pointed out the only cure for errors and heresies of the day. It was a hallowed season. The vast multitude were at times melted into tears, and then shouts of rejoicing and victory would rend the air. In the afternoon Bro. W. S. Jones preached. He was followed by the Presiding Elder, Bro. Sanderson, who gave a powerful exhortation to the unconverted, and by others, and a large number came forward for

prayers. Bro. T. J. True preached in the evening. The sermon was followed by a public prayer-meeting. It was a solemn hour—such a deep stillness, such a sense of God's presence, pervading the whole congregation.

There was no abatement of interest on Monday, but if possible, it was deepened and intensified. The services in the tents were blessed and heavenly beyond description.

The meeting closed on Tuesday morning, September 6th.

A pleasing incident occurred on Monday, just before the commencement of the public services. Bro. Martin called up Bro. Sanderson and presented him a sum of money in behalf of the congregation, as a token of their appreciation of his services during the meeting.

The meeting was a grand success; may its influence be abiding and extensive. Amen.

THE LAST DAY OF THE SING-SING CAMP-MEETING.—The last day was a day of wonders, and the evening services most wonderful of all. The crowd, as on the day previous, was immense. There was, however, no confusion, no overflow of mirth. Morning and afternoon the listening thousands hung with breathless interest upon the ministry of the word, and, in the intervals of worship at the stand, flocked to the prayer-meeting tents, where they were awed into reverence. At seven o'clock P. M., a love-feast was held, and in about an hour and a half three hundred and twenty-two bore testimony for their Divine Master, in language so rich and varied as to present every conceivable phase of Christian experience. The crowd present during the day, remained and seemed entranced, while the emotions of God's people were unutterable. The two hours of prayer in the tents, which followed the love-feast, were mighty through God, to the pulling down of the strongholds of Satan. It really seemed as if the days and deeds of the fathers had returned to us.

Our Social Meeting.

An aged brother writes on—

BIBLE RIGHTS AND DUTIES OF HUSBANDS AND WIVES.

I am 81 years old and 61 in the ministry, received the truth and the love of it, and read the Bible through before I was 7 years old, prayed when I was ten, had a clear evidence that I was born again, under Martin Ruter's preaching, when he was 16 years and I 12 years old, and joined the Methodist Episcopal Church, Elder Broadhead being preacher in charge; and I have made the Bible the rule of my faith and practice.

As you have allowed the discussion on woman's rights in your paper, please suffer me to say a few words to your readers, while I stand on the confines of the spirit land. Let us hear what God the Lord shall say. Gen. iii. 16: "Thy desire shall be to thy husband, and he shall rule over thee." So she had no right to rule over him, nor with him, and therefore no right to vote on government affairs, and her daughters no more right than she. 1 Pet. iii. 6: "Sarah obeyed Abraham, calling him lord, whose daughters ye are as long as ye do well," i. e. follow her example. 1 Cor. xi. 3: "The head of the man is Christ, and the head of the woman is the man." Each body needs a head, and as a family is a sort of body politic, God has made the man the head, and if the woman becomes a head also, it would be as unnatural as a calf I once saw with two heads, but our Discipline requires the wife to obey the husband. Verse 7: "Man is the image and glory of God, but the woman is the glory of the man." Verse 8: "The man is not of the woman, but the woman of the man." Verse 9: "Neither was the man created for the woman, but the woman for the man." Verse 11: "Neither is the man without the woman, nor the woman without the man in the Lord." Chap. xii. 28, we read of helps and government in the Church. The Church was governed by men and helped by women, as Eve helped Adam. They prayed and prophesied, and gathered funds for the deacons to help the poor and support the ministers. Eph. v. 22: "Wives, submit yourselves unto your own husbands as unto the Lord." Verse 23: "The husband is the head of the wife, as Christ is the head of the Church." Verse 24: "As the Church is subject unto Christ, so let the wives be to their own husbands in everything." Verse 25: "Husbands love your wives, even as Christ loved the Church and gave himself for it." Such husbands and wives are worthy of each other, and will make each other happy during life. Verse 26: "So ought men to love their wives as their own bodies; he that loveth his wife loveth himself." Verse 29: "No man ever yet hated his own flesh, but loveth and cherisheth it." Verse 31: "For this cause shall a man leave his father and mother, and cleave or be joined to his wife." Thus God has ordained the family relation, and divorces are contrary to His will. Verse 33: "Let every one of you so love his wife as himself, and the wife see that she reverence her husband." I have had a first and second wife, and loved them as myself.

I was opposed to the term Reverend as applied to men, but my first wife once wrote me a letter commencing with "Reverend and very dear husband." When I came home I reproved her, but she replied, "The Bible says, let the wife see that she reverence her husband." I gave it up. But if the woman has an equal right to rule in Church and State, where is her reverence? If you say my wife knows how to vote as well as I, that does not prove that it is her business, any more than it is your business to wash dishes, if you can do it as well as she. Phil. iv. 3: "Help those women that labored with me in the Gospel," i. e., by exhortation, prayer, and collecting funds, as Phoebe, who was a succorer of many, and of Paul also. Col. iii. 18: "Wives, submit yourselves unto your own husbands, as it is in the Lord," not to anything that is *unfit* or sinful. Verse 19: "Husbands, love your wives, and be not bitter against them." Don't be cross and scold, for they do not like wormwood and gall. 1 Tim. ii. 11: "Let the women learn in silence with all subjection." Verse 12: "But I suffer not a woman to teach, and usurp authority over the man," i. e. to lay down rules for the Church. They were not allowed to speak in the church on matters of Church government, nor vote, nor have any authority, nor even to be present, but if they would learn anything, let them ask their husbands at home. We have followed his example in our General, Annual, and Quarterly Conferences or Church meetings, but they had liberty of speech in social meetings as our people do now.

Verse 13: "For Adam was first formed, then Eve." Verse

14: "Adam was not deceived, but the woman, being deceived, was in the transgression." The old serpent knew she was the weaker vessel and would be more easily deceived than the man, and therefore began with her, and then he had her to help him entice Adam. No wonder God said, "Thy desire shall be to thy husband, and he shall rule over thee;" neither she nor any of her daughters ever had any right to rule over men or with men. Heb. xiii. 17: "Obey them that have the rule over you," i. e. the elders and deacons. Those who ruled well, were worthy of double honor, especially those who labored in word and doctrine. Christ never chose any female apostles, and they never ordained any female elders or deacons.

Nor did God choose any women to govern Israel. Deborah, Huldah and Miriam and others were helps to the rulers, by prophesying and singing, etc. but none of them were priests nor kings nor queens nor generals nor heads of departments. But some women have intellect equal, if not superior to some men. But the last chapter of Proverbs shows how a virtuous woman who fears the Lord, whose price is above rubies, uses her talents. "She seeketh wool and flax and worketh willingly with her hands; she layeth her hands to the spindle, and her hands hold the distaff; she stretcheth out her hands to the poor and needy." See the rest of the chapter; the lesson that King Lemuel's mother taught him. She has enough to do, without meddling with politics. 1 Peter ii. 1: "Likewise, ye wives, be in submission to your own husbands." Verse 7: "Likewise, ye husbands, dwell with them according to knowledge, giving honor to the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered."

I honor my mother as the weaker vessel, and the more because she never voted nor asked for the right of suffrage, and I honor my father also, as the head of the family. He did the heavy work of clearing the land and cultivating it, and providing for a large family, and she did the lighter work in the house. I respect women in their place, but a female politician is a bone out of joint, or a broken rib. The higher she seeks to rise, the lower I think she lies.

Women have several advantages over men. 1. They are not so much exposed to casualties and early death, and hence widows are multiplied. 2. They are exempt from poll-taxes, and from going to the polls. 3. They are and ought to be exempt from the burdens and responsibilities of government. 4. If they have a cause in court, they have the sympathy of men because they are the weaker vessels. 5. A man had only \$75 for a breach of promise, while women get 2, 3, or \$4,000 for such a breach. Women who have property taxed, have no more right to vote than minors who have property. Nor need either vote on that account, if all property is taxed alike. As all property and its owners are protected by the government, we ought to render unto Caesar the things that be Caesar's. In war the men have to fight to protect the women and their property, while the women are helps in dressing their wounds, and providing for their comfort, and are worthy of much honor; but the men are worthy of double honor, because of their greater sacrifices. Perhaps it would be well for widows to have more control of their children and property that are left them, and to favor the poor seamstress and other poor laboring women in some way. These and other privileges may be as well secured without Woman's Suffrage as with, by liberty of speech and petition.

From whence came this new notion of female government? If it had come from God, He would have said to Eve, "Thou shalt rule with thy husband," or He would have revealed it by the prophets and apostles, or at least by Christ. He did not need to wait till the girls of the present generation should help Him reveal it. I do not find it in the Bible, nor did it spring from the evangelical Churches of converted people. If it came from the father of lies, it is nothing strange that the free-love embrace it, as a hobby to overthrow the marriage institution. Nor is it strange that infidel spiritualists should mount this hobby with their lying spirits, to overthrow the government. But how any Christian, and especially any Christian minister, can embrace such an unreasonable and unscriptural dogma, is strange, it is passing strange.

Men on an average, on account of their greater strength and sounder judgment, and different dress (and it is unlawful for the sexes to wear each other's dress), are more capable of doing great things than women. They clear the land, build houses and other buildings, to make homes for the women. They need and deserve higher wages for their greater expenses. They invent and build the ships, steamboats, railroads, engines, sewing and knitting machines, and a thousand other things that women never did. They manage the affairs of State as women cannot do. It would be very inconvenient for women that are raising children, to go to town meetings and perhaps stay till midnight in political strife to vote and be voted for and hold office, etc. They had better hold their babies at home, and teach them temperance, piety and house-keeping, training them up in the nurture and admonition of the Lord. Truth lies between extremes, and I think it is here. Let my light shine from your candlestick, and not snuff the blaze, nor put it under a bushel.

We gladly allow our venerable brother free space for his well written essay. We shall not examine it. Free speech is freely allowed in our columns. We shall only remark that our Discipline does not require the wife to obey her husband. It leaves that very properly to the parties themselves. There is much that is good in the argument, and yet there are many Christians and Christian ministers, including one of the chiefest of our bishops, presiding elders, and many others, who do not believe the Bible opposes the woman's ballot, and no Englishman will accept the declaration that woman shall not rule, their hate always rising from their heads on mention of the name of a woman—their ruler. It was a good hit his wife made when she called him "Reverend." Let the husband always retort by calling her "My love." Thus both wheels of the nuptial car will roll the easier, and they will vote together as well as dwell together in unity.

The Farm and Garden.

Prepared for Zion's Herald, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address the Editor, care of Zion's Herald.

SELECT LIST OF FRUITS.—We have been requested to name the best apples, sweet and sour, for summer, fall and winter use, also pears, cherries and grapes, with crab-apples. As the season is near at hand for setting fruit-trees, we pre-

sume many of our readers may be in a condition to appreciate such a list.

The list of sweet apples for summer is limited. The Sweet Bough is one of the best for table or baking. The Pumpkin Sweet is excellent for the latter purpose. The Orange Sweet is a good variety. For acid apples we have the Red Astrakhan, Williams Foundling, Early Harvest, Garden Royal, and Primate for summer. For fall, the Porter, Gravenstein, Washington and Maiden's Blush for acid varieties. (Red and green sweet for baking.) For winter, Baldwin, Rhode Island Greening, Hubbardson Nonsuch, American Golden Russet, Roxbury Russet and Fameuse, for acid sorts. The Ladies' Sweeting, Seaver Sweet, Danvers Winter Sweet, and Talm Sweet, are good varieties both for table use and for baking.

Apples have done so well this year that many will be induced to set out trees. This is right, for there is no fruit grown in New England so valuable for all purposes as this. The past few years have been so unfavorable for apples, we have feared that many would become discouraged.

SUMMER PEARS.—Madeleine, Beurre Gifford, Brandywine, Osband's Summer, Clapp's Favorite.

AUTUMN PEARS.—Bartlett, Swan's Orange, Beurre Bosc, Beurre d'Anjou, Belle Lucrative, Marie Louise, Doyenne, Boussock, Sheldon, Seckel, Urbaniste and Merriam (for market.)

WINTER PEARS.—Dana's Hovey, Caen de France, Vicar of Windfield, Catillac, the latter for cooking.

CHERRIES.—Black Tartarian, Black Heart, Black Eagle, Downer (red), Napoleon Bigneau (red), Hovey (red). No white cherry that we think of is worth planting.

GRAPES.—Hartford Prolific, for early (black), Concord, Delaware (red), Rogers 4 (black), Martha (white).

CRAB APPLES.—Large Red Crab, Yellow Crab.

There are many other varieties that might be named, and that would be found profitable to raise in some locations. We are sure that if one plants those we have named, he will not go far astray. Others can be added if desired. We wish to caution all those planting trees, to raise fruit for the market, against setting out too many varieties; it is for better to set twelve sorts of pears than more.

COWS.—This season has been a very remarkable one, and the pastures are burned up, so that there is no fall feed. Many who rely upon the second growth on their mowing fields are greatly disappointed, and find themselves without feed for their cows. The question is, how shall they be fed? Some who were fortunate enough to have corn fodder sown on low lands are able to answer the question by feeding it, others are feeding brewer's grains, and some hay from the barn.

The drouth has nearly, or quite destroyed the mangle, carrot and turnip crop, as well as the cabbages, so that there will be a great lack of such food as is usually given to cows giving milk. Hay cut wet and mixed with shorts and some meal will help, and, with what the cows can pick up, may keep them along. Cattle food should be very carefully economized this year, for it is scarce and dear. Corn stalks and by and by husks should be cut and fed out by mixing with the fodder meal and shorts. Small potatoes can be fed in limited quantities without harm. Sweet apples may be fed with advantage in limited quantities, cut up so as not to choke the animal.

FALL CARE OF ASPARAGUS.—Much of the value of asparagus beds depends upon the care they receive in the fall as a preparation for wintering. As early as the stalks begin to turn yellow, they should be cut, dried, and placed in a pile, and burned. Too much care cannot be taken to prevent the seed from falling upon the bed, becoming covered with soil, and germinating in spring, as these young plants render the roots too thick in the bed, and being near the surface will make but feeble growth, and be of little if any value, but rather a detriment to the rest of the bed.

After the removal of the stalks, cover the bed with a coat of good fine manure, and fork it into the soil down to the crowns of the plants. This manure, acted upon by the fall rains, will wash down among the roots, giving them the food necessary for spring growth, increasing the size and earliness of the stalks.

Just before the setting in of winter, cover the bed several inches thick with coarse stable litter, to remain as a protection from frost, and by its decomposition and washing down add to the fertility of the soil. Plants that have been set but one or two years and before they come to cutting regularly, may be covered with a few inches of good soil taken from the sides of the bed. After they have attained a good size and the roots have spread, this may be omitted, as digging at the side of the bed would injure the spreading roots. The winter covering may be stirred early in spring, the coarser straw raked off and the fine manure forked into the bed. This treatment annually will ensure a good supply of early, succulent and large asparagus.

COLLAR BOILS ON HORSES.—A veterinarian writes to the Chicago Tribune as follows, in answer to a question as to the cause of swellings and collar boils on horses: "The swelling and collar boils you complain of are not caused by feeding salt and ash, though the latter seems to me to be useless. These swellings occur most frequently in spring-time, and especially then, when the horse is improving or falling off in flesh, thus rendering the collar too narrow or too wide. Have the collar always well fitted to the horse's neck, keep your harness clean and smooth, and take care that the traces or tugs are always of exactly the same length, and you will have no cause to complain. As long as the skin on those swellings is not sore, you may use cold fomentations. As soon, however, as the same gets sore, and the epidermis taken off, you will effect a cure by applying three times a day, or when the horse has to work, each time the harness is put on or taken off, on the sore places, a mixture of pure olive-oil and lime-water, equal parts."

The Righteous Dead.

BRO. ANNE L. BEAL, deceased suddenly, after a brief illness, at his residence, North Cohasset, Aug. 19, 1870, aged 55 years.

Bro. Beal experienced religion in early life, and joined the M. E. Church, of which he remained a consistent, valued, and useful member. He was a power for Christ and the Church and the community,—not only in his liberal contributions, according to his means, to support the Gospel, and to relieve the wants of the needy,—not only in his remarkable gift and power of sacred song, in which he excelled, and led the public worship for many years, not only as a Sabbath-school teacher of unusual aptness, presenting, with great force and beauty, profound and original views of the sacred truth,—but more especially in the sweet, pervading influence, which he ever exerted, of a blameless Christian life. His presence was a benediction; his life a worthy testimony for the Redeemer. I knew him intimately for twenty years, and I never heard an unkind word from his lips; nor can I recall a single expression that would lead me to think that he ever indulged in an impure thought, or an unchristian feeling. He was a rare man, of the sweetest and tenderest spirit, and largest sympathies—a "blessed" peace-maker, and a child of God.

When we gathered at the village church for his funeral, on a midsummer day, it was filled to overflowing with friends from far and near, who testified to his worth and their sense of loss with sob and tear. When we carried him forth for interment, they followed, en masse. They hung over his bier and open grave, for a last look at his remains, as though he had been their own father. It was a touching and beautiful sight.

"How blessed the righteous when he dies!"

I write this brief notice of one who deserves a fuller memorial,—but whose record is on high,—not so much to express my appreciation of one of my best beloved and early Christian friends, as to indicate to those whose eyes may fall on it that the best success in life may be attained in its humblest stations. We may exert a gracious influence for good, as we pass along, and leave a name and memory which shall be like a precious ointment poured forth.

A. McKOWN.

Worcester, Sept. 12.

PHINEAS H. KENNEY died in New Bedford, Aug. 31, 1870, in his 80th year.

Father Kenney gave his heart to the Saviour in early life, and for more than sixty years has been a worthy servant of the Church. He was one of the sixteen persons who were members of the first class in New Bedford. At the time of its formation, he walked to Sandwich and back, to procure the services of Rev. Benj. R. Hoyt. The original class-paper bears date April 4, 1817, with Phineas H. Kenney, leader. Since that time, he has faithfully served the Church as a scholar and local preacher. As another has said, "He has been greatly instrumental in planting and fostering Methodism in this place." He gave a son to the ministry, Rev. P. T. Kenney, who, after serving the Church with distinction for more than thirty years, recently passed to his reward.

Father Kenney died well. During his brief sickness, he assured the writer that he was trusting in Christ alone, and the prospect was dark. "Thus the aged Christian stands upon the shore of time." He passed away like one going into a quiet, peaceful slumber. Thus ends life's busy day, and earth becomes a stepping-stone to heaven.

"He gave this honors to the world again,

His blessed path to heaven, and slept in peace."

New Bedford, Sept. 14, 1870.

J. E. HAWKINS.

MRS. NANCY JANE ANTHONY, wife of Edmund Anthony, esq., editor of the Evening Standard, died at Wesleyan Grove, Martha's Vineyard, Aug. 5, aged 59 years.

For the last twelve years the deceased had been a worthy and valued member of the County Street Church. Preceded by ill health from an attendance on the means of grace and active labor in the Church, she never lost her love to the Saviour, nor her interest in His cause. Humble in heart, consistent in life, devoted to the spiritual, as well as temporal welfare of her family, she has gone, leaving a pleasant and precious memory; and though her last earthly journey was brief, it gave her an opportunity for a dying testimony, we need not be assured that she now rests with the Saviour she loved and followed.

New Bedford, Sept. 15.

Another of the faithful has fallen in Bristol, Me. MRS. MARY ERIKINE, widow of Henry Erikine, aged 70 years, died Aug. 18.

Sister Erikine experienced a change of heart forty-five years ago, was a kind and genial companion, a devoted mother, a lively and faithful Christian. A short time before her death, the writer said to her, "How is it? Does your religion sustain you now?" The response was, "It does. I am trusting in Jesus. He is my only hope." Thus passed away a mother in Israel.

Bristol, Sept. 14, 1870.

JOSEPH KING.

AMT (REYNOLDS) HOWARD, widow of Ziphon Howard, and mother-in-law of Rev. A. Sanderson, of the Maine Conference, was born in North Bridgewater, Mass., June 6, 1794, and died at Winthrop, Me., Aug. 14, 1870, aged 80 years.

She was converted in Winslow, Me., in 1812, and baptized by Rev. Joshua Soule, afterwards Bishop. She subsequently became connected with the Church in Winthrop, being at her death the oldest member. In this place her husband died, in 1846.

In amiability of disposition, deep devotion to God, and consistent Christianity, Mother Howard excelled. One who has known her intimately for fifty years, says, "I never heard her cold." Whilst her health continued, her place in the house of God was regularly filled; and at all times her lively interest in the prosperity of the Church was manifest. Our hymn, commencing,—

"I love Thy kingdom, Lord,"

is aptly expressive of her state of mind in that direction; whilst the Christian symmetry of her life was a "thing of beauty, a joy forever."

In death, she trusted fully in Him who had saved her, and with affectionate words for loving children, fervent supplication for their welfare, and a smile of heavenly brightness, she ascended.

"Mother, farewell; but not farewell forever!"

Died, in East Poland, Me., May 9, 1870, Mrs. PHENIX, wife of Bro. J. W. Corval, aged 54 years.

Sister Corval possessed many amiable qualities. She was one of those whose loss a community deeply feel. She gave her heart to Christ in her young years, and has been a prominent member, with her bereaved husband, for many years, of the Methodist Episcopal Church. Her religious life, one of zeal and constancy. Although strongly attached to her own Church, and the faith of her own people, yet her sympathy and benevolent charity were extended to all. For one year she was a great sufferer from an insidious disease that made steady encroachments on her life. When in health, she was always ready to speak of her love for Christ, and her firm and abiding trust in her Saviour. But in her long months of suffering the beauty of her Christian spirit shined forth with a lustre before unseen. Her resignation, hope, patience and joy, all triumphed in Christ over all suffering. Many of our ministers will feel sorrow at seeing this notice, as many of them have enjoyed the hospitality and kind welcome at the home of Brother and Sister Corval. To family affliction they were not strangers, having buried more than half of their children when in their childhood. Her mind remained firm to the last.

JOHN KING.

In LYNN, Aug. 10, 1870, Bro. ISAIAH WALDEN, aged 70 years, after a protracted sickness of many months, during which he was a perfect exemplification of calm patience under suffering, and of the most comforting trust in the Lord, through Jesus Christ.

It was a privilege for his pastor, and others, to visit him under such circumstances, and to realize that this sainted pilgrim had the everlasting arms underneath and around him. His expressions of religious experience were most unworldly and positive, and as the hour of dissolution came on, it was most apparent that he was truly builded on the Rock, Christ Jesus. He had been a member of the South Street Church since 1830,—a valued class-leader for a large part of that time,—and was one of the most constant and appreciated members of the Sabbath and social meeting audiences found in our wide-spread communion. His memory is like ointment poured forth.

M.

BRO. HARVEY WASHBURN died in Enfield, N. H., Aug. 17, aged 54 years. For twenty-seven years he had adorned his profession by a well-ordered life and a godly conversation.

"His Rock was not as their rock, his enemies themselves being judges." He was a pious above the average, in which the world had confidence; and when he came to die, he was ready to go. Sufferings like his, few endure; but he bore them patiently, and as he drew near the river, he exclaimed, "I am almost there!" And while

"I'm going home to die no more!"

was sung, heaven filled the room, and he went home to dwell with Jesus.

Tilton, N. H., September, 1870.

B. W. CHASE.

Died, at Thetford Centre, Vt., Sept. 12, 1870, Bro. SAMUEL H. TRESCOTT, in the 59th year of his age.

Bro. T. was a much respected citizen, a kind and obliging neighbor, an affectionate husband and father. He was not over demonstrative in his religious expressions, yet a man of strong religious principles,—a man of prayer. He was one of the early members of the M. E. Church in this place, and remained the same, in full and regular standing, till his death; and we trust, yet, we speak with cheerful confidence of him as to-day holding his connection with that part of the Church which is triumphant in heaven.

D. E. MILLAR.

Thetford Centre, Vt., Sept. 16, 1870.

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CHARLESTON CAMP-MEETING, ME.

The only murmuring we heard from the children of our Israel, who pitched their tents for the second week of September, under the goodly branches and delightful shade of old trees, arose from the scarcity and distance of water. But, thanks be to the Lord, many at our first social meeting testified they were drinking at the fountain of salvation, and many more, through the week, drank. Scores were refreshed.

The social meetings were full of interest and benefit. The testimonies, like those of our people everywhere, were harmonious, and to the fact that Jesus saves. Bro. G. R. Palmer, of Dover, preached the opening sermon; text, Rom. viii. 18. Many should have felt that they could not spend their time in asking God to make them happy, but be willing to work, and, if need be, suffer, knowing so great a glory is to be revealed, if faithful. The preaching that followed was earnest, and, in most cases, attended with an unction from God.

It would be hard telling how each sermon affected the congregation, or who best pleased his Master. Listening to remarks made about the preaching, on one of the most important days, one was heard to say, "The morning sermon did me the most good." "It was very solemn," was a reply given. "I think the sermon in the evening the most eloquent I have heard," said another. "I know; but didn't that fellow who preached in the afternoon describe the sunrise beautifully?" asked a third. "Are you going to be doers of what you have heard, my friends?" was now asked. Here discussion ceased. Bros. Helmershausen, Knowles, and others, were earnest laborers in the altar. Usually it was filled by those seeking the blessing of full salvation. Penitents mingled with them, and were blessed; but we think could have been better advised had they been invited forward separately.

Our services closed Friday evening with an earnest exhortation from Bro. Pratt, our presiding officer. May the churches represented, profit.

NATIONAL LOCAL PREACHERS' ASSOCIATION.—The attention of local ministers in the bounds of our patronizing Conferences are particularly invited to the following announcement, signed by J. Gatchell, President, and W. H. Kincaid, Secretary:

The Thirteenth Annual Meeting of the National Association of Local Preachers of the Methodist Episcopal Church, will convene in Union M. E. Church, city of Philadelphia, the third Saturday morning (15th) of October, 1870, at 10 o'clock A. M.

Local preachers of our Church throughout the United States are cordially and affectionately invited to attend, and participate in the exercises. Delegates will be received from Conference and District Associations, where they may exist; and where such have not been formed, any duly accredited local preacher will be cordially received, and constituted a member of the body. It is expected that the exercises will be interesting and profitable, as they have always been, and it is important and desirable that there be a full representation from the West, as well as from the East and North; in a word, the whole Church.

The session will close Tuesday night, the 18th. The closing day will be set apart for the discussion of the Bible question, "Is it the Duty of Protestants to Insist upon the Reading of the Scriptures in the Public Schools?" "The Sabbath-school"—subject: "Instruction, Literature, and Family Piety," and "The Temperance Cause."

Delegates will report their names to Rev. W. J. P. Ingraham, No. 45 Strawberry Street, Philadelphia, to enable the local Committee to provide homes. It is expected the usual railroad facilities will be made, and announced hereafter. All Conference and District Associations will send duplicate lists of the Delegates elect, and their post-offices, to Rev. W. H. Kincaid, Lock Box 310, Pittsburgh, who will send Reports of last Convention to all who desire copies.

The Secular World.

REVIEW OF THE WEEK.

DOMESTIC.

It is now officially announced that Senator Morton is to succeed Mr. Motley, at the Court of St. James.

THE WAR IN EUROPE.

A very severe battle occurred on the 22d at a point immediately south of Paris. The French forces in heavy columns attacked the Prussians posted in the woods, and the former were hurled back and repulsed with great loss.

The garrison at Sevres, midway between Versailles and Paris, consisting of 2,000 Gardes Mobiles, was captured by the Prussians. The Mobiles met their foes with great determination at first, but were overwhelmed by superior forces of Prussians, and compelled to surrender.

Information, received through Prussian sources, states that a terrible famine is spreading among all classes in the provinces of Alsace and Lorraine. The people have been so impoverished and stripped by foragers and stragglers from both armies that nothing now remains, and the greatest suffering and misery ensues.

Reports from Paris via Berlin say that all discipline has vanished at Paris. The soldiers are mutinous, and in some cases have shot their officers.

The Strasbourg Theatre has been burnt during a performance. Two hundred persons, mostly women, perished in the flames. This horror has cast gloom over the entire city, and the beleaguered inhabitants have been completely prostrated by this awful calamity.

ITALY.

The Italian Army of Victor Emmanuel, under the lead of General Cardona, entered Rome on the 21st.

The Zouaves made a desperate resistance at Porta San Pancrazio, Campo Militaire, Porta Maggiori, and Porta del Popolo, but after the fighting had continued for half an hour, orders were sent to them peremptorily from the Pope himself to cease firing. They obeyed unwillingly, and many of them broke their muskets in their vexation. Col. Charette threw his sword into the Tiber.

A contingent of each division of the Italian Army occupied the city of Rome, while the remainder went into camp outside the walls. The Papal troops, on capitulation, laid down their arms and defiled before the Italians, who cheered lustily for Victor Emmanuel. The Papal legion has gone to Civita Vecchia, there to await the completion of the arrangements now making to transport them to their several countries. The Italian loss before the city is trifling. The diplomatic corps at the Vatican announces entire satisfaction with the precautions which have been taken to preserve order. The people of all Italy are enthusiastic over the accomplishment of Italian unity. The large cities are covered with bunting, and fireworks and illuminations attest the general joy.

Garibaldi is kept a prisoner at Caprera.

PARIS.

A late Paris letter gives the following particulars of the present state of this once gay and wicked Babylon:

"There have been demonstrations in several portions of the city, in consequence of the announcement of the demands of the Reds for the creation of committees of defense in different arrondissements, chosen by the people, and for the general collection and division of food and ammunition. Noisy and dangerous crowds assembled in different quarters, uttering revolting cries. A large number of roughs were armed. In some cases, violence was committed. In one instance a store-house was broken open, and a quantity of provisions seized under pretense of authority from the Committee of Defense. On Sunday night, much terror prevailed among the better class of the population. On Monday, a force of the National Guard, and some regulars and marines from the forts, marched into the city to preserve order. There is but little doubt that an attempt will be made, before long, by the extreme party to seize and control the government. It is difficult to say where the end will be, not trusting wholly to peace negotiations.

"Yesterday, General Vinoy, with a force of 25,000, left Paris to intercept the onward march of the Prussians. The object was to cause as much loss and delay as possible to the enemy, and then fall back on the forts.

"The last hours for leaving the city were marked by a rush of hundreds, whose courage gave way at the last moment. Hundreds of applications were made to Minister Wamburne for passports by Frenchmen who were never outside of France, and who pretended to be naturalized Americans, but were unable to produce their papers. Beyond doubt, Paris is provisioned for four months. An appeal has been issued by the authorities begging the citizens to exercise the greatest care and frugality in the use of provisions from the present moment. Trochu is working indefatigably, but yesterday was confined from indisposition. Heaven knows when an opportunity will offer to communicate again. For the past few nights the city has been in almost total darkness, and the citizens are adopting measures to light the street lamps."

SOUTH AMERICA.

The steamer *Arroy* collided with the steamer *Purua*, on the River Amazon, on the 7th July, and sank in three minutes after the collision. One hundred and thirty out of 204 passengers were lost.

"WRINGING MACHINES.—For years the 'Farmer' has advised its readers to buy a wringer with cog wheels in preference to one without a cog-wheel attachment. It is just as important that the cog wheels be so arranged that they will not entirely separate or play apart, when wringing large articles for them the use of the cog is lost when most needed. We have examined several machines with cogs on one and on both ends of the shaft, and find the cogs on all these machines play apart, except on the 'Universal' which

we can recommend to our readers as a durable wringer, and just what is needed in any family.—*New England Farmer*, Sept. 29, 1870.

Hall's Vegetable Sicilian Hair Renewer is endorsed by the first medical authority. Its intrinsic merit alone introduces it into general use. Sept. 29, 1870.

THE COMING LECTURE SEASON.

Lecture Committees, representing Churches, Sabbath-schools, Lyceums, and other Associations, will be pleased to learn that Mr. G. H. Loomis, the Photographic Artist, 7 Tremont Row, Boston, has just returned from an extended tour in Europe, bringing with him many interesting subjects, additional to those presented at his beautiful stereopticon entertainments last season. Mr. Loomis journeyed through England, Ireland, and Scotland, thence through France, Belgium, Prussia, Germany, and Switzerland, and his wayward glances embrace the most noted points of interest to be found in the several kingdoms through which he passed, including the difficulties now suffering the ravages of war. Though early in the season, Mr. Loomis has already received several applications, and there can be no doubt that his services will be in active demand during the autumn and winter evenings. A more varied and interesting entertainment, and one better calculated to instruct old and young, can scarcely be found. Sept. 22, 31, 8.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES. Sept. 23, 1870.

GOLD.—\$1.13½ to 1.13½.
FLOUR.—Superfine, \$4.75 to 5.00; extra, \$5.25 to 5.75; Michigan, \$6.00 to 7.25; St. Louis, \$6.00 to 9.00.
NEW CORN.—90c. to 1.00.
OATS.—50 to 65c.
RICE.—\$1.00.
HAY.—Timothy, Herds' Grass, \$6.00 to \$6.50; Red Top, \$5.50 per sack; R. I. Bent, \$2 to 2.50 per bushel; Clover, 15 to 17c. per lb.
APPLES.—Per barrel, \$2.00 to 4.00.
PORK.—\$31.00 to 32.00; Lard, 17 to 18c.; Hams, 20 to 22c. per lb.
BUTTER.—30 to 35c. per lb.
CHEESE.—Factory, 14 to 14½; Dairy, 7 to 12c.
EGGS.—25 to 26c. per dozen.
DRIED APPLES.—5 to 10c. per lb.
HAY.—\$20.00 to 30.00 per ton, at City Scales.
POTATOES.—\$3.00 per barrel.
SWEET POTATOES.—\$3.50 to 4.00 per bbl.
BEANS.—Extra Paa, \$3.00; common, \$1.50 to 1.75.
LEMONS.—\$10.00 per box.
MARROW SQUASH.—\$2.50 per cwt.
ONIONS.—\$4.00 to 4.50 per barrel.
PEACHES.—\$3.00 to 4.00 per crate.
BARTLETT PEARS.—\$3.00 to 6.00 per bushel.
CARROTS.—\$4.00 per barrel.
BEETS.—\$1.25 per bushel.
TURNIPS.—\$2.00 per bushel.
CABBAGE.—\$10.00 to 25.00 per hundred.
TOMATOES.—\$2.00 to 2.50 per bushel.
WATERMELONS.—(native) 25 to 35c. each.
CANTALOUPS.—\$4.00 per bbl.
REMARKS.—No change to quote on Flour, prices rule low. Corn unchanged. Herds' Grass advance 50c. per bushel. Pork dropped \$1. Butter firm for best grade. Sweet Potatoes plenty, and strong \$1 per bbl. lower than last noticed. Bartlett Pears abundant, in demand.

The Markets.

BRIGHTON CATTLE MARKET.

For the week ending Wednesday, Sept. 21.

Weekly receipt of Cattle, Sheep and Swine, carefully prepared for the current week:—
Cattle, 2,450; Sheep and Lambs, 14,302; Swine, 4,950; number of Western Cattle, 1,457; Eastern Cattle, 642; Working Oxen and Northern Cattle, 400. Cattle left over from last week.
PRICES.—Beef Cattle.—Extra, \$12.25 to \$14.00; first quality, \$12.25 to \$13.00; second quality, \$11.00 to \$12.00; third quality, \$10.25 to \$10.75; poorest grade, \$6.00 to \$9.00 per 100 pounds (the total weight of Hides, Tallow, and dressed Beef).
Brighton Hides.—7½c. to 8c. per lb.
Brighton Tallow.—8c. to 10c. per lb.
Country Skins.—@—c. each.
Hides.—7½c. to 8c. per lb. for country.
Tallow.—6c. to 7c. per lb. for country.
Lamb Skins.—@—c. to 7c. cents each.
Wool Skins.—\$1.50 to \$2.00 per skin.
Sheep Skins.—@—c. each.
Calf Skins.—17c. to 18c. per lb.
Stores.—Yearlings, \$12 to 25; two year olds, \$25 to 45; three year olds, \$45 to 60 per head, or much according to their value for Beef. Nearly all the small Cattle that are in a condition to be brought up to slaughter. The trade for Stores has not been very active this season except for Working Oxen.
Milch Cows. Extra, \$75 to \$100; ordinary, \$35 to \$70; Store Cows, \$35 to \$55 per head. Prices depend a great deal upon the fancy of the purchaser. Most of the Cows in Market are of a common grade.
Working Oxen. The trade for Working Oxen has been fair, and the supply for several weeks past large. Most of the Working Oxen come from Maine. We quote sales at \$14, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
Sheep and Lambs. Extra and select lots at \$2.50 to 5.50; ordinary lots, \$2.00 to 3.25. Lambs, \$2.50 to 5.00 per head, or from 3 cents to 7 cents per pound. Many of the Sheep and Lambs come on drift to the Butchers. There is but a very few of the Western Sheep offered in Market for sale. There were more Lambs from Maine than ever for some time past. We quote 450 at \$4.50, 497 at 4.25, 167 at 2.85 per head.
Swine. Store Pigs.—Wholesale, 10½c. to 11c. cents per lb.; retail, 11½c. to 14 cents per lb. Spring Pigs, wholesale, @—c. cents per lb.; retail, @—c. cents per lb. Coarse Swine, @—c. cents per lb. Fat Hogs—3,500 at Market. Prices 10½ to 10½ cents per pound.
REMARKS.—The supply of Cattle from the West this week was not any better in quality than that of last. There were nearly 600 head of Texas Cattle among them most of which sell at the lowest quotations. Prices for all grades remain unchanged. There were some very good Cattle among those from Maine, which sold at 13 to 14 cents per pound. But a few Cattle sold for 14 cents this week.

Acknowledgments.

A Generous Contribution.—MR. EDITOR: I have the pleasure to acknowledge the receipt of a check for fifty dollars from Rev. R. E. Pease, D. D., of New York, for the New England Education Society. Who will do likewise? We wish to hear from many before the close of the year.
J. H. TWOMBLY, Secretary.
Charlestown, Sept. 16, 1870.

Rev. L. A. and H. H. Bowditch return thanks to their people of Greenfield, for their many expressions of sympathy in bereavement, and a cash donation of over \$500.

brought them on Monday evening, Sept. 13. May God remember them as kindly as they have remembered His servants.

Money Letters Received to Sept. 24.

J. W. Bean; L. L. Eastman; C. A. Gould, E. Gerry, Jr.; M. Hickey; James Mitchell, R. M. McChesney; Jas. K. Nutting; O. H. Ferrin, S. M. Pratt; Daniel Richards; H. B. Smith, E. Smith; David Toomey, E. Thornton; Wm. Watson, Marcus Wright, O. R. Wilson.

Methodist Book Depository.

Money Letters received from Sept. 10 to Sept. 24.

D. Atkins, O. W. Adams, C. V. Austen, J. M. Ayau; P. Burnham, A. W. Browne, Henry Bowler, L. W. Wood; A. J. Clifford, E. H. Crocker, C. C. Clark, J. E. Chickering, J. W. Cole, E. W. Crocker, John Chamberlain; H. G. Day; H. F. Forrest, W. C. Farnell, G. E. Fuller, R. A. Fisher; C. A. Grant, I. T. Goodnow, J. T. Goodwin; W. Johnston; W. B. Howard, B. P. Hathaway, M. Howard, H. H. Hall, J. P. Higgins; H. T. Jones, P. Jacques; S. M. Knell; J. S. Little, 2; H. H. Martin, E. B. Moore; N. Martin, C. C. Mason, T. J. McDaniel; J. Noon; M. Palmer, H. B. Philbrick, J. H. Pillsbury, R. Patten, B. Plummer, A. Plummer; J. Rice, E. M. Richards; M. A. Sanborn, E. F. Stinson, E. M. Smith, S. A. Scott, D. Skiff; J. Taylor, T. B. Tradwell, T. B. Tupper, H. Torbush; H. O. Whitcomb, L. M. Wood, A. M. Wheeler, H. L. Wilson, W. J. Walden, H. Winslow, N. Witherbee.

W. Adams; E. O. Brown, H. W. Bolton, H. S. Baker, S. A. Brown; J. J. Coburn, J. T. Cobb, C. A. Cressy, J. E. Chickering; J. O. Goveall; J. E. Hawkins, J. V. Himes; J. W. Johnston, Wm. Johnston, A. P. Kent; Frank Oakes; J. H. Pillsbury, M. S. Pettigill, O. Pierce, Wm. Paul, R. Patten, E. H. A. Prescott; J. F. Sheffield, H. P. Spaulding, O. Shaw, E. F. Sumner, J. H. Stewart, N. F. Stevens; K. K. Taylor, G. A. Tyrrel, H. Thomas, K. K. Taylor.

JAMES P. MAGGS, Agent, 33 Bromfield St., Boston.

Marriages.

In the M. E. Church, E. Bridgewater, Sept. 11, by Rev. H. H. Martin, assisted by Rev. C. B. Morse, of South Abington, George T. Mitchell, of E. B., to Miss Maria A. Benson, of South Abington.

Church Register.

HERALD CALENDAR.

Ministerial Association of St. Albans, Waterbury Centre, Oct. 4.
Orient Ministerial Association, Jacksonville, Oct. 3.
Rockland District Ministerial Association, Thomaston, Oct. 5.
Portland District Ministerial Association, Gorham, Oct. 17, 18, 19.
Penobscot Valley Ministerial Association, Winterport, Oct. 3.
Fall River Dist. Convention, Taunton, Oct. 12 and 13.
Gardner District Ministerial Association, Monmouth Centre, Oct. 17, 18, 19.
Norwich District Presbytery Meeting, North Manchester, Nov. 14, 15, 16.
Dover District Ministerial Association, Haverhill, Oct. 19.
Claremont Dist. Association, Oct. 25.

POST-OFFICE ADDRESS.

Rev. G. F. Cox, Salem, Mass.

QUARTERLY MEETINGS.

BOSTON DISTRICT—THIRD QUARTER.
October.—Quincy Point, 1, 2, A. M.; Neponset, 2 P. M.; Dorchester, 2, 4, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100.
Dorchester, 2, 4, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100.
November.—Dedham, 5, 6, A. M.; Hyde Park, 6 P. M.; Jamaica Plain, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100.
December.—Westboro', 1; Sudbury, 3, 4, A. M.; Saxtonville, 4 P. M.; Meridian Street, 6; Saratoga Street, 11; Hanover Street, 10, 11, A. M.; Haver Street, 11 P. M.; South Walpole, 12; West Medway, 14; Cohasset, 17, 18, A. M.; South Framingham, 18, P. M.; Natick, 18, eve.; Needham, 24, 25, A. M.; Newton Upper Falls, 26, P. M.; Newton Lower Falls, 26, eve.; Newton, 26; Newtonville, 27.

There will be a Union Love-feast for the Boston M. E. Churches in Tremont Street Church, Oct. 10, at 7½ o'clock. WM. R. CLARK.

Auburndale, Sept. 23, 1870.

SPRINGFIELD DISTRICT—THIRD QUARTER.

October.—Miller's Falls and Northfield, 3, 9; Gill, 9, P. M.; Barnardston, 9, eve.; Lyden, 10; Easthampton, 15, 16; Southampton, 16, P. M.; Montpelier, 16, eve.; Williamsburg, 19; Charlestown, 22, 23; Heath, 23, P. M.; Coorain, 23, eve.; Greenfield, 24; Northampton, 26; Shelburne Falls, 29, 30; Buckland, 30.
November.—Russell, 6; Bradford, 6; Chester, 6, eve.; South Westingham, 7; Hadley, 12, 12; North Amherst, 2, P. M.; South Deerfield, 13, eve.; Falmouth, 19, 20; South, 20, P. M.; Belchertown, 20, eve.; Trinity Church, 21; Union Street, 23; North New Salem, 26, 27; Lock's Village, 27, eve.; East Longmeadow, 28.
December.—South Westingham, 2, 4; Glendale, 4, P. M.; Wilbraham, 4, eve.; Feeding Hills, 6; Ludlow, 10, 11; Palmer, 11, P. M.; Bondville, 11, eve.; Central Church, 12; Florence Street, 14; Westfield, 17, 18; Southwick, 18, P. M.; West Parish, 18, eve.; Holyoke, 21; South Hadley Falls, 22; Chicopee Falls, 24, 25; Chicopee, 25, P. M.
Springfield, Sept. 20, 1870.

FALL RIVER DISTRICT—THIRD QUARTER.

October.—Dighton, 5; N. Dighton, 6; Pembroke, 8, 9; West Duxbury, 9, P. M.; Taunton, First Church, 11; Central, 13; E. Bridgewater, 16, 16; S. Abington, 16, P. M.; Fall River, St. Paul's, 18, 18; Newport, Marlboro' Street, 20; Taunton, 21; Middleton, 23, 23; Portsmouth, 23, P. M.; North Bridgewater Centre, 29, 30; West Church, 30, P. M.
November.—East Weymouth, 3; Hingham, 4; North Att. 11; Plymouth and Chilmark, 12, 13; Fall River, First Church, 16; Brayton, 17; Somerset, 19, 20; South Somerset, 20, P. M.; North Easton Village, 26; Washington Street, 27; Taunton, 27, P. M.
December.—Westport Point, 2; Little Compton, 3, 4; Duxbury, 8; Marshfield, 9; Scituate, 10, 11; Haverhill, 11, P. M.
Will the Pastors of the churches in Fall River District please see that the delegates to the District Convention are duly elected? Let us rally to this, our FIRST DISTRICT CONVENTION, determined to make it a success.
WATSON, S. I.

LYNN DISTRICT—THIRD QUARTER.

[Concluded from last week.]

November—Lynn, South Street, 5, 6; Swampscott, P. M. 8; St. Paul's, 4, 5; Maple Street, 7; Common, 8; Saugus, 9; Marblehead, 12, 13; Salem, P. M. 13; Beverly, 14; Peabody, 14; Boston Street, Lynn, 15; Cliftondale, 16; Ballard's, 18, 20; Andover, P. M. 20; South Lawrence, 20; Groveland, 22, 27; Haverhill, P. M. 27; Purchase Street, 27; Washington Street, 28.

December—Gloucester, 3, 4; Riverdale, P. M. 4; Bay View, 4; Rockport, 5; Ipswich, 10, 11; Topsfield, 11; Woburn, 11; Woburn, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

WOBURN DISTRICT—THIRD QUARTER.

[Concluded from last week.]

November—3, Monson; 4, Wales; 5, 6, A. W. Ware; 6, P. M. Warren; 6, 7, West Brookfield; 12, 13, North Brookfield; 13, P. M. Brookfield; 13, 14, Spencer; 16, Laurel Street; 19, 20, A. M. Cherry Valley; 20, P. M. Leicester; 20, 21, Webster Street.

December—3, 4, A. M. Oxford; 4, P. M. Dudley; 4, 5, Webster; 7, Main Street; 10, 11, A. M. Southbridge; 11, P. M. Charlton; 14, Park Street; 17, 18, A. M. East Douglas; 18, P. M. Whittemore; 24, 25, A. M. Shrewsbury; 25, P. M. N. M. Village; 25, 26, Millbury; 26, 27, 28, 29, 30, 31.

CLAREMONT DISTRICT—THIRD QUARTER.

[Concluded from last week.]

November—Antrim, 5, 6; Hillsborough Bridge, 11, 12; Hillsborough Centre, 12, 13; Henniker, 19, 20; Brookline, 26, 27.

December—New Ipswich, 3, 4, S. G. Kellogg; Nashua, Chestnut Street, 9, 11; Main Street, 10, 11; Hudson, 17, 18.

CONCORD DISTRICT—THIRD QUARTER.

[Concluded from last week.]

October—1, 2, A. M. Piermont; 2, P. M. Haverhill; 2, 3, North Haverhill; 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

November—5, 6, Ossipee; 6, 7, North Sandwich and South Sandwich; 6, 7, North Sandwich; 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

December—3, 4, A. M. Manchester, St. Paul's, G. W. H. Clark; 3, 4, P. M. Manchester, First Church, E. A. Smith; 10, 11, A. M. Manchester; 11, P. M. Loudon; 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

DOVER DISTRICT—THIRD QUARTER.

[Concluded from last week.]

November—Derry, 5, 6, A. M.; Londonderry, 6, P. M.; Great Falls, High Street, 13, A. M.; Great Falls, Main Street, 13, P. M.; Chester, 19, 20, A. M.; Auburn, 20, P. M.; Candia, 26, 27, A. M.; Raymond, 27, P. M.

December—Epping, 3, 4, A. M.; Fremont, 3, 4, P. M.; South Newmarket, 10, 11, A. M.; Exeter, 11, P. M.; Greenland, 17, 18, A. M.; Portsmouth, 18, P. M.; Hampton, 18, 19, A. M.; Salisbury, 24, 25, A. M.; Amesbury, 25, P. M.; Seabrook, 28; Kingston, 31, Jan. 1, A. M.

January—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

NORWICH DISTRICT—THIRD QUARTER.

[Concluded from last week.]

November—5, 6, Plainfield; 6, Canterbury, Bro. Dunham; 10, E. Gloucester; 11, Marlboro; 12, 13, Colchester; 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

December—1, Staffordville; 2, Stafford Springs; 3, 4, South Coventry; 4, 5, Gayville; 5, 6, Warehouses Point; 9, Thompsonville; 10, 11, Haverhill; 11, 12, Somers; 15, South Manchester; 16, E. Hartford; 17, 18, Burnside; 19, Quarryville; 19, 20, E. Ferry; 22, Uxbridge; 23, Norwilt, North Church; 24, 25, A. M., East Main Street; 26, P. M., Sachem Street; 27, Danversville.

January—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

THE DOVER DISTRICT MINISTERIAL ASSOCIATION.

will meet at the First M. E. Church in Haverhill, Oct. 19, 1870.

Preaching, Wednesday evening, by G. N. Bryant; Alternate, N. M. Bailey.

QUESTIONS FOR DISCUSSION: "The Importance of Revival, and the Best Means of Promoting Them," Geo. W. Ballard, H. Montague, T. Carter, J. Higgins; "The Necessity of Religious Knowledge to Growth in the Christian Life," E. F. Fletcher, C. U. Dunning, D. W. Downs, R. Smith; "How Shall We Render the Class-meeting More Efficient?" S. P. Heath, J. Thurston, T. L. Flood, A. E. Lent; "The Best Method of Preparing for the Pulpit," R. Dearborn, J. Pike, L. P. Cushman, A. A. Cleveland; "What is Our Duty to those Members of our Church who Habitually Neglect the Means of Grace?" H. B. Copp, O. W. Scott, J. A. Steele, C. M. Dimeson.

ESSAYS: "Sin," A. C. Godfrey; "Ritualism," L. D. Barrows; "Elements of Spiritual Strength in the Ministry and Laity," M. T. O'Leary.

WRITTEN SERMONS: N. M. Bailey, James Noyes. Brethren belonging to the District, without assignments, will bring articles of their own selection.

M. T. O'Leary, for the Committee.

NATIONAL CAMP-MEETING ASSOCIATION.

The annual meeting of this Association will be held in Philadelphia, at the house of R. Percival Smith, on Wednesday, Oct. 19, at 2 P. M. The question When, and Where, shall the next National Camp-meeting or meetings be held, will be considered.

G. HOBBS, Secretary.

THE WHITE MOUNTAIN MINISTERIAL ASSOCIATION.

will hold its next session at North Haverhill, N. H., to commence Oct. 2. Preaching in the evening by Rev. J. Hooper; J. Currier, alternate.

Rev. Bro. Brown to preach on Tuesday; G. Norris, alternate.

Rev. W. H. Jones to preach on Wednesday; F. D. Chandler, alternate.

It is the desire and purpose of Rev. Bro. Robinson, the preacher in charge, to hold a four days' meeting, and to make the occasion one of great blessedness and power. Let us, dear brethren, and set up our banners in the name of the Lord.

Our ministerial brethren, travelling and local, are all cordially invited to come and bring with them such contributions in the form of exhortations, essays or sermons, as they may have prepared. The Committee ask this favor, because they have recently been so busy, and so widely separated during the camp meeting season just closing, as to be unable to prepare the usual programme.

Now, dear brethren, come one, come all, and "with the sword of the Lord, and of Gideon," let us strike for our altars, our churches, and our souls:—

"The Lord's all-animating voice—

"That calls us all on high."

R. B. STURGE, in behalf of Committee.

CORRECTION.—The Programme of the Claremont District Ministerial Association says it will meet Tuesday evening, Oct. 25, not 15.

The Fourth Triennial Reunion of the Bibliotheca Fraternitas of the M. G. B. Institute will be held in Clinton Street M. E. Church, Newark, N. J., Oct. 26 to 30th, 1870.

All who were students at the Institute during the year 1857, 1858, 1859, have been considered members of the Fraternity; and they are cordially invited to be present, or if it be impossible, to write a letter, addressed to Rev. E. Warriner, care Rev. B. Venable, Newark, N. J. In accordance with a resolution at the last Reunion, the name of all who fail to do either will be omitted from the roll. Brethren are assured of a cordial welcome. In behalf of the Executive Committee, JAS. B. FAULK.

NORWICH DISTRICT PREACHERS' MEETING, to be held at North Manchester, commencing Monday evening, Nov. 14, and closing the 16th.

SERMONS: A. W. Mills, Geo. De B. Stoddard, Geo. E. Reed, E. B. Bradford.

ESSAYS: 1. "The Future Status of the Office of Presiding Elder," R. H. Hatfield; discussed by A. Palmer, L. W. Blood. 2. "Exposition of Rom. vi. 7-25," J. Loring; discussed by J. M. Worcester, D. L. Brown. 3. "Trial and Expulsion of Members," J. Howson; discussed by Wm. Turkington, Geo. H. Winchester. 4. "Duty of Church-members to Attend Sunday-school," J. Mather; discussed by Lester, E. Hanson, L. Drummham. 5. "How to Get the Masses to Attend Public Preaching," R. Clark; discussed by C. McCreed, A. L. Deering.

Tuesday morning, from 9 to 10, Prayer-meeting, conducted by E. M. Anthony.

Wednesday morning, from 9 to 10, Class-meeting, conducted by Wm. R. Morrison.

Wednesday evening, Children's Meeting. Speakers—T. M. House, R. McChesney, Geo. A. Morse.

In behalf of the Committee, Geo. W. DAWKINS.

Putnam, Sept. 13.

THE GARDINER DISTRICT MINISTERIAL ASSOCIATION will hold its next session at Monmouth Centre, Oct. 17, 18, 19, 20, 1870. The order of exercises will be as follows:—

Monday evening, Preaching, by G. F. Cobb; Alternate, F. Grover.

Tuesday morning, 8 to 9 o'clock, Prayer-meeting. Evening, Preaching, by W. S. Jones; Alternate, C. A. King.

Wednesday morning, Prayer-meeting 8 to 9. Evening, Preaching, by J. McMillan; Alternate, J. C. Perry.

The residue of the session to be devoted to the reading and discussion of Essays, Reviews, etc., which are assigned as follows:—

1. "Sanctification: Its Nature and Effects," B. Freeman. J. C. Perry; 2. "Tendencies among Maine Methodists Dangerous to the Success and Perpetuity of Methodism in the State," J. F. Cobb; 3. "The Model Methodist Minister," W. S. Jones, N. Hobart; 4. "Proper Attitude of the Evangelical Pulpit towards Hereticoes Doctrines, and Those Promulgating Them," C. Manger, F. Grover; 5. "Are Denominational Distinctions Compatible with the Unity of the Church of Christ?" J. McMillan, F. C. Ayer; 6. "Full Conversion: Is it a Matter of Indifference, or an Imperative Duty?" C. A. King, H. B. Abbot; 7. "Cooperation of the Laity in the Work of the Church; its Necessity, and the Best Method of Securing it," J. Cobb, G. Briggs; 8. "Effect of National Convictions on the Spiritual Condition of the Church," G. W. Morse, J. Gibson, B. Larkin; 9. Review of "Rana's Life of Christ," J. O. Thompson; 10. Exegesis: Gen. xi. 17, J. Rice; Rom. xiv. 5, T. Hillman; 1 Cor. xiv. 34, 25, T. J. True; 1 Cor. xv. 35, 36, 37, 38, S. D. Brown, L. G. Sprague.

Come one, come all.

J. O. THOMPSON, for Committee.

Business Notices.

A GRAND CHANCE.—HONEST, EARNEST, INTELLIGENT GENTLEMEN, who desire a general or local agency to canvass for LIFE INSURANCE, and who are desirous of making a good thing, from FIVE HUNDRED to TEN THOUSAND DOLLARS a year, according to ability, will please address DR. JAMES FORTER, New York, box 1049, stating names, purposes, adaptations, etc., and giving REFERENCES. Sept. 29, 1870.

THE WEBSTER HOT AIR FURNACE, manufactured by the Dighton Furnace Co., is fast winning its way into public confidence. The many testimonials received by the Company from parties having the Furnaces, say that they are fully satisfied of their superiority. Sept. 29, 1870.

ALL CONSTITUTIONS

Are more or less tainted with humors, which, from time to time, show themselves upon the face or body. To remove these impurities, the blood should be thoroughly cleansed, which can be safely and surely accomplished by the use of "POLAND'S HUMOR PURIFIER." This valuable compound acts directly upon the blood, mixing with it, and crying out all that is poisonous and dangerous, and being purely vegetable, cannot harm, while its good effects are perceived at once. Sept. 29, 1870.

WAR! WAR! WAR!!!

While men are filled with war's discontent Upon the other Continent, And life is rubbed off all its charms, While they are filled with war's alarms, Let us "in peace" pursue our way, Whatever others do or say. And each one wise and prudent be, Thankful for our nation's free. Let those whose boys may need new "Clothes," Coat, Pants, Vest, Hat, and Shoes complete, Buy each a "Suit" at GEORGE FENNER'S, Corner of Beach and Washington Street. Sept. 29, 1870.

TWELVE YEARS AGO, While Pine Compound was first introduced to the public, it has daily grown in favor since then, until at the present time there is hardly a family who has not tested it for Colds, Pulmonary Complaints, and Kidney Affections. Large numbers of physicians use it in their daily practice. Sept. 29, 1870.

AN ENEMY IN YOUR MOUTH. Do not put an enemy in your mouth, to steal away your teeth. Beware of destructive tooth-waxes, and tooth-powders, many of which are base imitations of SOZODONT. Injure a lifeless set of sound teeth and fragrant breath, by adopting the fragrant SOZODONT.

"SPALDING'S GLUE," handy about the house, mends everything. Sept. 29, 1870.

A RARE CHANCE TO PURCHASE BUILDING LOTS IN AUBURNDALE.

These Lots now offered for Sale are finely situated on high ground, commanding a fine view of the surrounding country, from six to ten minutes walk from the depot, near the Lowell Seminary, and in an unexceptionable neighborhood.

To persons desirous of securing a pleasant home this presents a favorable opportunity, as they will be sold at great bargains, on which but a small amount will be required in cash. For particulars apply to E. D. WINSLOW, 26 Broad St. Aug. 18, 1870.

WHERE DO YOU BUY YOUR CLOTHING?

Let us give you a word of advice. If you want a good article, well-made, and at a moderate price, then go to FOWLE'S ONE PRICE CLOTHING HOUSE, No. 25 Washington St., Corner of CORNHILL. Mr. Fowle has recently moved to his present location, and has now in store one of the largest and best stocks of "READY-MADE CLOTHING" to be found in this city; all of his own manufacture. Great care has been taken to have it made in the most thorough manner. He has also a large and varied assortment of GENTS' FURNISHING GOODS, comprising everything in this line.

He adheres strictly to the One Price System, and every article will be marked in plain figures, from which no deviation will be made.

He also keeps constantly on hand a large and carefully selected stock of PRICE GOODS, both foreign and domestic, which he will make up to order in the latest styles and best manner, at prices much under what is usually charged. He invites all to call and examine his stock, and is satisfied they will find it for their interest to purchase. Sept. 2, 1870.

CARPETS FOR THE PEOPLE!—THE LOWEST PRICES YET.

From the trade sale of the last lot.

150 Rolls English Tapestry..... \$1.20

100 Rolls Extra Two-Plys..... 1.00

175 Rolls Ingrains, all wool..... .69

40 Rolls Dundee..... .37

650 Rolls Oil Cloth..... .40

at our new warehouse, 76, 78, 80, and 82 Friend Street, NEW ENGLAND CARPET COMPANY, Boston.

CARPETS AT LESS THAN OLD PRICES.—175 rolls Ingrains, all wool, for 63¢ cents per yard, at our new warehouse, 76, 78, 80, and 82 Friend Street, Boston.

DUNDEE CARPETINGS, for 57¢ cents per yard. These goods are a yard wide, heavy and bright colors, resembling Three-Plys. The best low-priced carpets in the market. For sale at our new warehouse, 76, 78, 80, and 82 Friend Street, Boston.

ENGLISH TAPESTRY, BRUSSELS, from the late trade sale; 150 rolls at \$1.20. New England Carpet Company, Boston.

FLOOR OIL CLOTH in great variety, all widths, at manufacturer's prices, at our new warehouse, 76, 78, 80, and 82 Friend Street, Boston. Sept. 22, 1870.

KIDDERMINSTER CARPETS.—All wool, 90 cts per yard, such as are selling at \$1.25 per yard. JOHN J. FRASLEY & Co., 47 Washington St., Boston.

10,000 yards carpeting in remnant of from 10 to 30 yards each, for sale at less than market rates. JOHN J. FRASLEY & Co., 47 Washington St., Boston.

NEW FASHIONED.—Don't be induced to buy an old style until you have seen the new designs in Brussels and Tapestry now being opened by JOHN J. FRASLEY & Co., 47 Washington St., Boston. Sept. 13, 1870.

FOR MOths, PATULES, FRECKLES, AND TAN Use FERRY'S MOth AND FRECKLE LOTION. It is reliable and harmless. Prepared only by Dr. B. C. FERRY, 49 Bond Street, New York. Sold by Druggists everywhere. July 21, 1870.

Communion Services.

We are making a Specialty of the manufacture of Communion Ware of the finest quality and of elegant and appropriate designs. Catalogues showing the different styles will be sent by mail on application.

ADAMS, CHANDLER & CO., 20 John St., New York. Manufacturers of fine Silver Plated Ware. Jan. 6, 1870.

WHO DOES YOUR PRINTING?

ALL KINDS OF JOB PRINTING DONE NEATLY, PROMPTLY, and at LOW RATES, AT THE Office of the Daily News. Sept. 29, 1870.

BOOK AGENTS WANTED.

The subscriber, having located his Subscription-Book business in the office of HARPER & BROTHERS, is now prepared to offer better inducements. It is believed, than any publisher of subscription-books. The works for which his Agents are now canvassing are the following:—

MCLINTOCK'S AND STRONG'S CYCLOPEDIA OF BIBLICAL THEOLOGY, AND ECCLESIASTICAL LITERATURE. A work adapted to the wants of all classes, being a library in itself.

WOMAN'S RECORD, or, Biographical Sketches of Distinguished Women. By Mrs. S. J. HALE. With more than 300 Portraits. The interest that is now awakened in the public mind in regard to the rights, duties and privileges of women, has caused this work to be the liberal patronage of both sexes.

THE LAND AND THE BOOK: or, Biblical Illustrations drawn from the Manners and Customs, Scenes and the Scenery of the Holy Land. By W. M. THOMSON, D. D. Twenty five years a missionary in Syria and Palestine. With two elaborate Maps of Palestine, an accurate Plan of Jerusalem, and several hundred engravings.

JESUS OF NAZARETH: His Life and Teachings. Illustrated by References to the Manners, Customs, Religious Beliefs, and Political Institutions of his Times. A household book for every Christian family.

The above are all beautifully illustrated; and, being works of the highest merit, Agents may feel assured that in offering them for sale they are conferring a favor to the public, and benefiting themselves. Persons now in the business, or desiring to engage in it, and meaning business, will address, for full particulars, AVERY BELL, Care of HARPER & BROTHERS, New York. Sept. 29, 1870.

SMITH'S American Organs

are universally admired for Their Melodious Quality of Tone, Their Easy and Elastic Action, Their Steady Power, and Their Elegant Finish.

Owing to recent improvements in mechanism, they are adapted equally well to light and graceful music, and to the graver styles.

No instruments afford such a sympathetic and satisfactory accompaniment to the voice.

Those who have formed their opinions of Reed Organs from their recollection of the antiquated "Mendocan," should now hear the full volume of round tone, and all the fine effects produced by these superb instruments.

Those who are intending to purchase, and

ALL WHO ARE INTERESTED IN MUSICAL ART,

are reminded that they can easily be satisfied as to the truth of the claims put forth for the AMERICAN ORGAN, by hearing for themselves.

Agents and the musical public are informed that new styles of cases are in active preparation.

*An elegantly illustrated Circular, containing descriptions and prices, will be sent, postpaid, on application.

S. D. & H. W. SMITH,

BOSTON, MASS.

Sept. 29, 1870.

GEO. W. WARE & CO.,

157 TREMONT STREET,

FURNITURE,

Upholstery Goods, Drapery Cur-

tains, Window Shades,

MATTRESSES, LOOKING-GLASSES,

ALSO,

PARLOR, LIBRARY, DINING, AND CHAMBER SETS,

In every variety of style, at reduced prices.

Sept. 29, 1870.

50 Cents to \$5.00 per Evening, at Home!

We are prepared to furnish profitable employment to men and women at their homes. One person in each locality throughout the United States, an engage in this business at great wages. We send, FREE, full particulars and a valuable sample, which will do to commence work on. Any person seeing this notice, who wants profitable, permanent work should send us their address without delay. E. C. ALLEN & CO., Augusta, Maine. Sept. 29, 1870.

\$500 REWARD

For a case of Catarrh that Demeritt's North American Catarrh Remedy cannot cure. Price per package \$1.25 (two bottles). For sale by all druggists.

CATHARTIC & DEMERITT.

199 Hanover Street, Boston. Send for Circular and home testimonials. Sept. 29, 1870.

For F. M. MONROE CONSUMPTION, ASTHMA, BRONCHITIS, INFLAMED TONSILLS, WEAK VOICE, CONTRACTED CHEST, EMBROUSAGHS, etc. Hundreds can testify that the INHALED TUBE and COMMON AIR has recovered them from death. Its small effects are to enlarge the circumference of the chest from one to six inches, and to increase the flesh from three to eight pounds within six months. The Tube is a substitute for sea voyage, travel on horseback, or other gymnastics, or taking medicines. Send 3 cent stamp to F. M. MONROE, 70 Grand St., New York. Reference, BISHOP JAMES and hundreds of others. Sept. 29, 1870.

BARSTOW'S DOME FURNACE.

SIMPLE! SAFE! POWERFUL!!!

It has an immense radiating surface. No leakage of gas. Fire needs attention but once a day.

The Dome Furnace has been thoroughly tested, and with recent improvements, is believed to be the best heating apparatus in the market. It costs less, will warm more space, and outlasts any of the complicated and expensive Furnaces in use.

Particular attention given to setting Furnaces in public or private buildings. Satisfaction guaranteed in every instance. Manufactured by BARSTOW STOVE CO., 116 NORTH STREET, BOSTON. J. E. A. STEVENS, Agent. Foundry at Providence, R. I. Sept. 29, 1870.

THE ARLINGTON COOKING STOVE.

CHILSON'S NEW STOVE FOR 1870.

This new stove is the crowning achievement of a life-time in stove making, the subscriber having determined that it should be in all respects the most complete and perfect stove ever made. Consequently no other plan nor expense have been spared in securing the most valuable improvements, and allowing nothing but the best stock and the most thorough workmanship to enter into its manufacture, so that it can now be said and conscientiously believed it to be the most perfect stove in the WORLD. And now, friends, examine the Stove, and see if this statement has been exaggerated.

All sizes, square and extension tops, with or without water-traps. Also, Furnaces, Ranges, Gas, Registers, Ventilators, &